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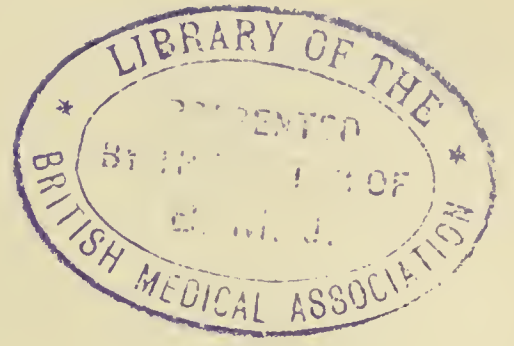


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THE ZOOLOGICAL SECTION
OF THE
NUZHATU-L-QULŪB
OF
ḤAMDULLĀH AL-MUSTAUFĪ AL-QAZWĪNĪ

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THE ZOOLOGICAL SECTION
OF THE
NUZHATU-L-QULŪB
OF
ḤAMDULLĀH AL-MUSTAUFĪ
AL-QAZWĪNĪ

EDITED, TRANSLATED, AND ANNOTATED

BY

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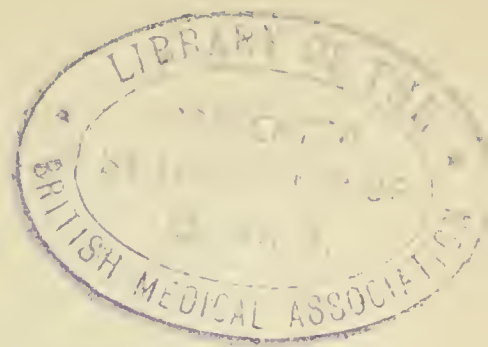
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INTRODUCTION

THE author of the *Nuzhatu-l-Qulūb*, Ḥamdullāh b. Abī Bakr b. Ḥamd al-Mustaufī al-Qazwīnī, born about A.H. 680 (A.D. 1281–2), was a financial officer under the régime of Abu Sa‘īd the Mongol Īl Khān. He was an industrious compiler and completed the *Tārīkh-i-Guzīda* (“Select History”), a universal history, in A.H. 730; the *Zafarnāma* (“Book of Victory”), a vast rhymed chronicle of Persian history continuing Firdausī’s epic, in A.H. 735; and the *Nuzhatu-l-Qulūb* (“Hearts’ Delight”) in A.H. 740.

The latter work may be described as a scientific encyclopædia, or perhaps as a popular educator in science. An introduction deals with the spheres, heavenly bodies, and elements, the “inhabited quarter” of the earth, latitude and longitude, and the climates; the body of the work is divided into three *maqālas*, the first treating of the mineral, vegetable, and animal kingdoms; the second of man, his bodily structure, faculties and moral qualities; and the third of geography; an epilogue is devoted to wonders and curiosities—those of Īrān and the rest of the world. The zoological portion of the work, which is here presented, is the third *martaba* of the first *maqāla*. G. Le Strange has previously published (E. J. W. Gibb Memorial Series) the text and translation of the third *maqāla* and the epilogue. The rest of the work has not yet been critically edited or translated.

THE PLACE OF THE NUZHAT IN THE HISTORY OF ZOOLOGY

The scheme on which the zoological portion of the *Nuzhat* is written will be at once seen on opening the translation. Animals are classified as:—

- (i) Of the land: (a) Domestic; (b) Wild Animals; (c) Beasts of Prey; (d) Poisonous Animals and Creeping Things; (e) Animals certain of whose Members resemble Man.
- (ii) Of the sea.
- (iii) Of the air.

A separate paragraph is devoted to each animal, the paragraphs being arranged, in each of the several sections, in

the alphabetical order of the Arabic name of the animals. In the case of the larger and better known animals the Arabic is followed by the Persian name ; sometimes another Arabic name is given, and often also the Turki and Mongolian equivalents ; since Persia, at an earlier period under the rule of the Seljuq Turks, had when the *Nuzhat* was written passed under the domination of the Mongols. It is then stated whether the animal is allowed to be eaten ; and the qualities of its flesh—hot or cold, dry or moist—are sometimes given. A short description of the animal follows, usually limited to a few selected features ; and lastly there is given a list of the medical uses of the various parts or organs. Sometimes this medical part forms the larger portion of the account of the animal ; occasionally the magical uses of certain organs are also given. The accounts of the smaller and less familiar animals are much shorter, sometimes hardly more than the name. The total number of animals described is 228, the numerous varieties of fish being counted together as one animal.

The work thus gives a conspectus of the zoological science of the time. It would be too much to claim any great scientific acumen for the author—he was at best an industrious compiler, and in no sense an observer. Nor does the *Nuzhat* give us a high idea of the level reached by zoology in the hands of others. There are crude mistakes, as, for example, that the elephant has no joints except at the shoulder ; that the porcupine shoots out its quills ; that the hyena is hermaphrodite ; and a number of totally mythical animals are described. No ; the value of the present section depends simply on the fact that it is one of a very few works which do allow us to see what, good or bad, high or low, actually was the state of zoological science in the Muhammadan East in medieval times.

For Arabic works on natural history were few, and Persian works non-existent, before the time of Mustaufi. There appears to be no systematic zoological treatise before the *Nuzhat* except the *Kitābu-l-Hayāwān* of Jāḥiẓ (d. A.H. 255, A.D. 869), which, however (like that of ad-Damīrī later) is

for the most part of philological and literary interest, “giving more the grammatical structure and meanings of the names of animals than their descriptions” (Jayakar). It contains, as Carra de Vaux informs us, anecdotes, reflections and literary recollections suggested by the animals treated of, and also many chapters which have no concern with animals.

There were, however, also in existence a number of special treatises; the origin of one group of these is explained by Geyer (*Sitzungsber. Wien. Akad. Wiss., Phil-Hist. Classe*, vol. cxv, 1887). The animals of the desert play a great part in ancient Arabic poetry, and many names and “epitheta ornantia” were given to them; these were zealously gathered together by the philologists, whose activity resulted in the production of works with the title *Kitāb al-Wuhūsh* (“Book of Beasts”) or *K. Asmā Al-Wuhūsh* (“Book of the Names of Beasts”). Geyer gives a list of eleven such authors, but the book of al-Aṣmā’ī (b. 739, d. 831 A.D.) is, according to Geyer, the only one which is known to exist in Europe. The work is not a long one; it is reproduced by Geyer, and occupies 440 lines, about 22 pages of the journal. The animals treated of are the ass, ox, antelope, mountain-goat, ostrich, lion, wolf, hyena, fox, and hare; verses are given from the poets illustrating the use of the names adduced.

Another group of treatises consists of works devoted to a special animal—in particular to the horse. Al-Aṣmā’ī here again furnishes us with an example; his *Kitāb al-Khair* has been edited and annotated by Haffner (*Sitzungsber. Wien. Akad. Wiss., Phil.-Hist. Classe*, vol. cxxxii, 1895); it occupies 468 lines, or 24 printed pages. The names given to the Horse are recounted, here again with examples of their use from the poets, and this is followed by a description of their desirable and undesirable qualities, their colours, etc. According to Jayakar, Abū ‘Ubaida (b. 728, d. 825 A.D.) claimed to have composed a work in fifty volumes on the horse. Al-Aṣmā’ī wrote, besides his work on the horse, treatises on the camel and the sheep.

In view of the scarcity of zoological works existing in his day, it is obvious that Mustaufī (since he was not an original

observer) must have had other sources than these. In his preface to the *Nuzhat* as a whole he gives us a list of authorities, which, however useful they may have been for the other parts of the work, can have little to do with zoology. Again, in the zoological portion itself he not infrequently refers to his authority for certain statements; of these authorities there are nineteen; none of them are zoological works, and none are adduced more than three times (mostly they are referred to once only), except the '*Ajā'ibu-l-Makhlūqāt*', which is quoted thirty-one times, and the '*Jāmi'u-l-Hikāyāt*', thirteen times. These two, therefore, demand a short consideration in their capacity of zoological sources.

The '*Ajā'ibu-l-Makhlūqāt*', a cosmography by Zakarīyā b. Muḥammad b. Maḥmūd al-Kammūnī al-Qazwīnī, was written in Arabic in A.D. 1263. and a second enlarged edition was put forth in 1275. It was later translated into Persian. The Arabic text has been edited by Wustefeld, and a portion (going as far as metals, but stopping short of vegetables, animals, and man) has been translated by Ethé. The zoological part (of the Persian translation) describes 130 animals under the heads of (i) Beasts of Burden, (ii) Cattle, (iii) Beasts of Prey, (iv) Flying Animals, (v) Reptiles and Insects, as well as, shortly, some animals of strange shape, and some compound animals, made up of two different kinds. It occupies fifty-seven folios in MS. Add. 16739 (Persian) of the British Museum; the manner of the articles is similar to that of the *Nuzhat*, and the matter is not dissimilar. Mustaufī, however, refers directly to the '*Ajā'ibu-l-Makhlūqāt*' principally as his source for the fabulous animals, in his section "Animals certain of whose Members resemble Man", and elsewhere, or as his authority for curious or mythical statements about more ordinary animals, and not for the general run of his matter, for which indeed he does not as a rule mention any source.

The '*Jāmi'u-l-Hikāyāt wa Lawāmi'u-r-Riwāyāt*' of Nūru-d-Dīn Muḥammad 'Aufī, the second great authority quoted by Mustaufī, is as Rieu says a large collection of anecdotes, detached narratives, and miscellaneous notices, either culled

from historical works, or derived from oral information. It has not yet been edited or translated. The zoological portion, in the MS. Add. 16862 (Persian) of the British Museum, takes up $12\frac{1}{2}$ folios, and consists of four chapters, on (i) The Temperaments of Animals, (ii) Wild Beasts, (iii) Strange Animals, (iv) Curious Birds. There is thus no attempt at any logical division of the subject; and the several articles are rather collections of stories, with accounts of the useful properties of the animals, than attempts at a systematic zoology.

A fairly long list of sources can be collected (v. sup.) from the text of the zoological portion of the *Nuzhat*; but from all of these put together except the '*Ajā'ibu-l-Makhlūqāt*' and the *Jāmi'u-l-Hikāyāt*, Mustaufī can have derived very little of his matter. At the end of the zoological part, however, he says: "And in this section everything that I have not transcribed from other books is taken from the account given in the '*Ajā'ibu-l-Makhlūqāt*' and the *Jāmi'u-l-Hikāyāt*."

But from the much smaller number of animals described in these two works (apart from the fact of the differences in the accounts of the same animal) there seems to be a considerable element of the zoological section still unaccounted for. This residue certainly does not depend on the author's own observations, and hence must have been gathered either from other and unacknowledged sources, or from common knowledge and oral tradition. Since Mustaufī seems to have been on the whole rather proud than otherwise of his list of authorities (after the manner of some more modern authors), we are perhaps justified in assuming that a fair proportion of his matter has the latter origin. Some of this traditional matter is, no doubt, ancient, and to be found in Greek and Roman authors. Thus the statement in the *Nuzhat*, that if the tongue of a frog be laid on the heart of a sleeping woman she will tell whatever she may have done, is found in Pliny, quoted from Democritus. But I must not now attempt to follow out the descent of the animal lore which has been handed down through the ages in this way.

Almost the only Muhammadan zoological writer after

Mustaufī is Kamālu-d-Dīn Muḥammad b. Mūsā ad-Damīrī, who finished his *Ḥayātu-l-Ḥayāwān* in A.H. 773 (A.D. 1371), thirty-three years after the completion of the *Nuzhat* by Mustaufī. It is a large work, comprising 1383 pages in the Cairo lithograph of A.H. 1330 (A.D. 1912); but the amount of zoological information contained in it is scarcely more in volume than that in the zoological section of the *Nuzhat*. The work is really philological and literary in its objects, and is composed mainly of anecdotes, grammatical disquisitions, citations of proverbs, traditions, legal decisions, the interpretation of dreams of animals, excursus of various kinds; for example, the author goes so far as to introduce, in the middle of the section on the goose, a history of the Caliphate extending to more than 100 pages. About three-quarters of the work has been translated by Jayakar (London and Bombay, 1906–8, now out of print).

Brockelmann mentions Muḥammad b. ‘Abdalkarīm as-Safadī as the author of a book called *Al-Multaqat min ‘Ajā’ib al Makhlūqāt wa Ḥayāt al Ḥayāwān*, i.e. A gathering or gleanings from Qazwīnī’s *‘Ajā’ibu-l-Makhlūqāt* (described above) and Damīrī’s work, compiled in A.H. 896 (A.D. 1490), and existing in manuscript at Constantinople.

The above short review of the zoological works of Muhammadan authors suffices to show that the zoological section of the *Nuzhatu-l-Qulūb*, slight and immature though it is, constitutes one of the very few extant zoological treatises of the Islamic East, and that it is apparently the only one whose primary object can be with any degree of truth described as scientific; the rest are essentially literary or philological or have other ends in view than the scientific.

THE NUZHATU-L-QULŪB IN RELATION TO MEDICINE

Under the heading “ Properties ” (خواص), or often without any special heading, there is given after the description of each animal a list of the medical (and magical) uses of its several parts. We thus have a “ *Materia Medica* ”—a list of the drugs

of animal origin used in Persia at the time of the compilation of the *Nuzhat*; the botanical and mineralogical sections similarly include the uses of the vegetable and mineral drugs. Besides a list of drugs we thus obtain the names of the diseases in which they were employed; and both lists contain much that is interesting.

A perusal of the text will show that certain diseases are mentioned with considerable frequency; and we may ask if we can base on this fact any conclusions as to the frequency of occurrence of the diseases themselves. At first sight it would seem as though we cannot; the number of times that a disease is mentioned in a *Materia Medica* such as this corresponds to the number of drugs which have been used in treating it. The more reliable any drug is found to be, the fewer rivals it will have; the commonest disease in the world, malaria, would nowadays find mention under a very small number of remedies. Frequency of mention means, therefore, inadequacy of any single remedy rather than frequency of occurrence.

Still, a larger number of remedies would naturally be tried in the commoner diseases; and it is unlikely that there would be a large armamentarium for the treatment of a really rare disease. On the whole, then, frequency of mention of a disease is probably some indication of frequency of occurrence.

Judged by this test, the following are among the commoner diseases of fourteenth century Persia: Cataract, corneal opacities, stone in the bladder, ringworm of the scalp, leprosy, quartan fever, tuberculous glands. Also mentioned fairly often are hemiplegia, diphtheria (probably including quinsy), morphea, chloasma.

The hair receives much attention; many substances are mentioned as destroying superfluous hair, and an equal number are recommended for causing the hair to grow. But the class of drugs that is mentioned oftener than any other is the aphrodisiac.

With regard to the statements in the text that such and such a drug is hot, dry, cold, or moist, in the first, second, third, or fourth degree, I may remind the reader that there are nine

types of complexion or temperament—the four simple, hot, cold, dry, and moist ; four compound, hot and dry, hot and moist, cold and dry, and cold and moist ; and the equable, in which no quality preponderates. To quote from Browne's *Arabian Medicine* : “ Excluding the rare case of a perfect equilibrium, every individual will be either of the Bilious Complexion, which is hot and dry ; the Atrabilious or Melancholic, which is cold and dry ; the Phlegmatic, which is cold and moist ; or the Sanguine, which is hot and moist. In treating a hot, cold, dry or moist disease with a food or drug of the opposite quality, regard must be paid to these idiosyncrasies. The Natural Property inherent in each food or drug exists in one of four degrees. Thus, for example, such a substance if hot in the first degree is a food ; if hot in the second degree, both a food and a medicine ; if hot in the third degree, a medicine, not a food ; if hot in the fourth degree, a poison.”

MANUSCRIPTS, ETC.

When I was in India I obtained from the bookshop of Mīrzā Muḥammad Shīrāzī “ Maliku-l-Kuttāb ” in Bombay a copy of the lithographed edition of the *Nuzhatu-l-Qulūb* published by him A.H. 1311 (A.D. 1893–4), now apparently scarce and difficult to obtain ; this I used for the first draft of my translation. It is not, however, a very good edition, as the collation of the undermentioned manuscripts has shown. In particular, towards the end of the zoological section extensive passages, in quite a different literary style, have been substituted for the terse and simple original. These substituted passages, which begin with the section on the partridge (*Qabj*), are much lengthier than those they replace, are more verbose, frequently use the locution *مر . . . را* never once found in the true text, and often replace Persian words or phrases by their Arabic equivalents (e.g. *نزول ماء العين* for *نزل آب چشم*). I have given translations of them in the notes.

The manuscripts which I have collated or compared in whole or in part with the lithograph are the following :—

A—B.M. Add. 7708, dated Dhū-l-Hijjah, A.H. 984 (A.D. 1577).

B—B.M. Add. 16736, the oldest MS. of the *Nuzhat* in the British Museum, written apparently in the sixteenth century ; said in Rieu's Catalogue to have been written before A.H. 969 (A.D. 1562).

C—B.M. Add. 23543, apparently written in the sixteenth century.

D—B.M. Add. 23544, apparently written in the seventeenth century.

P—Paris Bibliothèque Nationale, Ancien Fonds 139.

V—Vienna Nationalbibliothek No. 1449 (Flügel, ii, 514).

The Paris and Vienna MSS. I was able to use through photographic (rotograph) copies, which the librarians of the respective institutions very kindly caused to be prepared for me, and my thanks are due to them for their courtesy in this matter, which spared me the inconvenience of a personal visit to these capitals.

I made complete collations of B, P, and V, and began to do the same with A, but it became evident before very long that copying out the differing readings of the MS. was merely copying out errors ; nevertheless, I obtained the readings of A in every place of doubt, though I think I very seldom derived any assistance from them.

C and D I also consulted throughout in every doubtful place ; C's readings were not infrequently useful, D's more rarely.

Distinctly the best of the MSS. is that of Paris, which Le Strange (who edited and translated the Geographical Part) says " is older by a century than any other copy with which I am acquainted ". It was originally bought by the Minister Colbert ; it is dated 853 (= A.D. 1449), a little more than a century after the time when Mustaufi wrote. Le Strange adds that it became his chief authority.

Next to P must be placed B, the oldest of the British Museum MSS.—not very well written, and often defective

in the pointing, but nevertheless a very valuable text. C is also a fairly good text, but less reliable on the whole than B. D is of relatively much less value.

I was very disappointed in A ; Le Strange says of it that for completeness and careful pointing it is far better than B ; he used it, of course, only for the geographical part ; but I came to it expecting it to be equally valuable for the zoological. It is, indeed, beautifully written, but there its excellence ends ; it is full of errors, and has been practically useless to me.

V is also well written ; though useful for comparison, it is not a first-rate MS. I rate it on the whole rather lower than C. Le Strange calls it “ an excellent MS.”

In transcribing the Turki names, if the spelling is the same as in modern Turkish I have usually given the transliteration as in Redhouse's Dictionary ; if the spelling differs, I have transcribed the word according to the ordinary rules. Many of the Turki names appear to have no relations in modern Turkish ; and, as evidenced by the variants in the several MSS., were often unfamiliar to the Persian copyists themselves ; in these cases I cannot be certain that my reading of the name is the correct one. The case is even worse in regard to the Mughal or Mongol names ; two MSS. seldom give the same reading ; sometimes the readings are wildly at variance, and I have been able to do little more than take the reading of the oldest and best MS,—but even then the insertion of the vowels is merely guesswork.

Arabic passages and phrases are printed in italics. The enclosures in *square* brackets represent an amplification of the text, introduced for the sake of clearness, and are not in the original.

The “ five scoundrels ” or “ reprobates ”, several times alluded to, are the rat, mad dog, serpent, kite, and crow.

The *mithqāl* is a weight of a drachm and three-sevenths ; the *dāng* is the fourth part of a drachm.

Finally, I have to acknowledge with gratitude the help I have received from Dr. T. H. Weir, Lecturer in Arabic in Glasgow University, in connection with many of the Arabic

passages; he has suggested the correct readings and translation, has in the case of quotations often given me the sources, and has explained the allusions contained in them.¹ To Sir E. Denison Ross I owe many thanks for the interest he has taken in my work, and for the encouragement which I have received from him while I have been engaged on it; as also to Professor R. A. Nicholson for hints as to readings and translations in several difficult passages of the work, and to Mr. Norman Kinnear, of the British Museum (Natural History), for the trouble he has taken in answering my queries regarding a number of the birds.

The following are the full titles of the books referred to in the foregoing paragraphs and in the notes :—

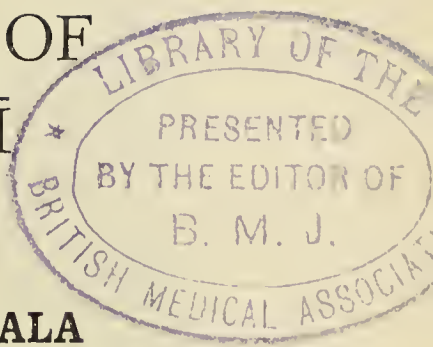
- BROCKELMANN, C., *Geschichte der Arabischen Litteratur*, vol. i, Weimar, 1898; vol. ii, Berlin, 1902.
- BROWNE, E. G., *Arabian Medicine* (being the Fitzpatrick Lectures delivered at the College of Physicians in 1919 and 1920), Cambridge, 1921
- CARRA DE VAUX, Baron, *Les Penseurs de l'Islam*, vol. ii, Paris, 1921.
- FORSKAL, P., *Descriptiones Animalium, avium, amphibiorum, piscium, insectorum, vermium; quae in itinere orientali observavit P. F.; adjuncta est Materia Medica Kahirina atque Tabula maris rubri geographica*. Hauniæ, 1775.
- JAYAKAR, A. S. G. (trans.), *Ad-Damīrī's Ḥayāt al-Ḥayāwān* (a Zoological Lexicon), translated from the Arabic. London and Bombay, 1906–8.
- LANE, E. W., *An Arabic-English Lexicon*, 8 vols. in 4. London, 1863–93.
- LE STRANGE, G., *The Geographical Part of the Nuzhat ul-Qulub, composed by Hamdallah Mustawfi of Qazwin in 740 (1340)* (Gibb Memorial Series). Leyden, 1915–19 (two parts).
- ROSS, E. D., "A Polyglot List of Birds in Turki, Manchu and Chinese," *Memoirs of the Asiatic Society of Bengal*, vol. ii.
- SCHLIMMER, JOH. L., *Terminologie Medico-Pharmaceutique et Anthropologique Française-Persane*. Theheran, 1874.
- STEINGASS, F., *A Comprehensive Persian-English Dictionary*. London, n.d.
- A Survey of the Fauna of Iraq; Mammals, Birds, Reptiles, etc., made by members of the Mesopotamia Expeditionary Force "D", 1915–19* Bombay, 1923.

¹ It is with deep sorrow that I have to record the death, since I wrote the above, of my friend Dr. Weir, to whose great knowledge and kindness I am so much indebted.

THE NUZHATU-L-QULŪB OF
ḤAMDULLĀH MUSTAUFĪ
OF QAZWĪN

THE THIRD PART OF THE FIRST MAQALA

Concerning Animals



THE decree of Eternal Wisdom has contrived the natural form of animals for the warding off of the pernicious and deadly evils which may ensue from the infections of the air, that so there might be ease for the constitution of man, the perfected of perfections. For if there had been no animal life, these evils would have brought disasters on man's constitution, and kept him from rising to the attainment of perfection.

He gave to animals sensation and motion, that they may seek their food according to بدل ما يتحلى¹ and that by reason of their movement those infections and harms may be the more readily averted from mankind. And some He made the enemies of others, so that this might be the cause of a more abundant movement in them; and He bestowed on every one, according to their necessity, the means for the preservation of their lives, and for drawing to themselves advantage, and for averting the injury an enemy might do, that thus they might be preserved. *And praise be to Him who has bestowed everything of which there is need, without redundancy and without falling short.* And since He created them as instruments for man, some He created in their nature pacific, and gave them no instruments for inflicting injury, so that by nature they are submissive to man; some are for riding, and some are for food, as God (*may He be praised and exalted!*) has said: *Have they not seen that we have created for them, amongst the things our hands have made, cattle—and they are the owners thereof? And we have tamed them for them,*

¹ I am unable to suggest any rendering of this phrase; all MSS. and the lithograph agree in the reading.

*and of them some are to ride, and of them are what they eat.*¹ And to some He gave the quality of teachableness, so that, although they were not naturally submissive, through teaching they became obedient, and (fit) instruments (for man); and as to some, that resisted and rebelled against man, He directed man that he so got the upper hand of them as to overthrow them all and to share in their utilities.

And to set a limit to and enumerate the species of animals is beyond what a far-sighted intelligence and a meditative understanding can compass: God (*may He be exalted!*) has said: *And none knows the hosts of the Lord except Himself*²; but of what our understanding can reach to we shall make mention under three classes—of the land, of the water, and of the air.

And it has been said that every animal that goes on two legs takes a single mate, and while mated is jealous, and all those which go on four legs become enamoured of numerous mates; and those whose ears project from their heads bring forth their young, and those whose ears do not project lay eggs; and every animal that has horns is without upper front teeth. And in regard to the lawfulness and unlawfulness of their flesh, although I shall state (the ruling) according to fatwā under the name of every animal in succession still, summarily, what the Prophet (*may God pour blessings on him and preserve him!*) said has proved a felicitous guide, viz.: *All wild beasts with canine teeth are forbidden, and all birds with tearing claws.*

THE FIRST CLASS

Concerning Terrestrial Animals

And that comprises five sections.

THE FIRST SECTION

Concerning Domestic Animals

Of these I shall enumerate ten kinds in alphabetical order.

Ibl, the Camel, is called in Arabic *ba'ir*, in Turkish *dèvé*, and in Mongolian *tamkun*. The Arabs call the male *jamal*, and the

¹ *Qur.*, xxxvi, 71, 72.

² *Qur.*, lxxiv, 34.

female *nāqat*, and a young camel *bakr*, and an old one *nāb* and *‘aud*, and a two-humped camel *fālij*; a superior camel they call *najīb*, a one-year-old *ibn mukhād*, a two-year-old *ibn labūn*, a three-year-old *hiqq*, a four-year-old *jadha*’, a five- and a six-year-old *thanīy*, a seven-year-old *rabā’i*, an eight-year-old *sadīs*, a nine-year-old *bāzil*, a ten-year-old *mukhlif*; a pregnant camel is *khalifat*, and its progeny *ḥuwār* and *faṣūl*, a baggage animal *ḥamūlat*, a milch camel *laqūḥ*. And in Turkish the male is called *baqar*, the female *īnkān*. The Arabs of the desert own large numbers of them.

The camel is an animal of a strange make, large-bodied, eating little, bearing burdens, obedient to command. God (*may He be exalted*!) said: *Do they not look then at the camel how she is created.*¹ It is susceptible to ecstasy and gladness; and Shaikh Sa’dī of Shirāz says (verse): The camel becomes ecstatic and dances at the Arab’s song; if thou rejoicest not, thou art a cross-grained beast.²

Its flesh is allowed to be eaten by all the sects³; it is warm and dry in the first degree, and furnishes an atrabilious and coarse diet. The camel is intelligent, hence when it is sick it eats oak-leaves and recovers; and when a poisonous snake bites it, it eats a crab and the poison takes no effect.

Its liver averts cataract and gives clearness of vision. Wherever its fat is put down snakes flee from thence; and its fat is beneficial in piles. If its hair be tied round the left thigh it arrests diabetes.

Camels are of several kinds: the *lōk*, the *bēsurāk*, and the *bukhtī*⁴; and the best as regards appearance and price is the *bukhtī*, and for bearing burdens the *bēsurāk*, and for enduring thirst the *lōk*.

Baghl, the Mule, is called *qāṭir* by the Turks and *lā’ūsa* by the Mongols. It is begotten of a horse and an ass; that

¹ *Qur.*, lxxxviii, 17.

² *Gulistān*, Bk. ii, story 26.

³ The “sects”, as appears subsequently, are the four orthodox schools, and the *Shī’as*.

⁴ These are Persian names, not Arabic. *Lōk* is “a sort of burden-bearing camel having very little hair”; *bēsurāk*, “a young and strong camel; a young camel whose dam is Arabian and sire double-hunched”; *bukhtī*, “a large strong hairy camel with two hunches.”

which has the ass for its father is better than that which has the ass for its mother ; its qualities are more those of the horse than of the ass, and in appearance, too, it has a greater resemblance to its mother. That which is begotten of a horse and a wild ass is the better ; and the mule of the East is better than that of other countries. It is the longest lived of domestic animals, because of its seldom copulating, just as the sparrow is the shortest lived of birds through much copulating. And mules have no offspring, because the foetal membranes are not strong enough to protect the young, and the birth passage is narrow and the egress of the young difficult. And if ever a mule should become pregnant, it dies at the time of the birth and cannot bring forth.

And inasmuch as the unlawful prevails over the lawful, and the mule is born of the unlawful and the lawful, the eating of it is also unlawful. And as to that which is born of the wild ass and the horse, although the two parents are lawful to eat, yet this kind of mule is exceptional, and a rule is not to be founded on an exceptional occurrence ; hence this also is ruled to be unlawful.

Its Properties.—Any woman who eats the heart of a mule will not become pregnant. Five drachms of a mule's hoof mixed with oil of myrtle, if rubbed on any place, will cause hair to grow there, and will cure ringworm of the scalp. The smoke of its hoofs, its hair, and its dung will drive away rats. If a pregnant woman drinks its urine she will bring forth a dead child. The stinging flies in the sores on its back ward off piles. If a pregnant woman ties its skin round her arm the offspring will perish, and if the woman is not pregnant she will not become so.

Baqar, the Ox, is called *saqar* (?) by the Turks and *hōkar* by the Mongols. The Arabs call the male *thaur* and the female *baqarat*, and its young they call 'jīl. It is an animal of great strength, and of many uses ; and the world's welfare turns on it as a centre. Its flesh is lawful to eat ; but a cow that eats dung they call *jallāla*, and to eat her flesh is disapproved,¹ inasmuch as nature turns against such an action.

¹ But not actually forbidden ; the act is not specifically against the law.

The ashes of the cow's horn cure fever, and increase sexual power, giving great stiffness to the male organ ; and if put in the nose they check bleeding [at the nose] ; and mixed with vinegar and used as an ointment on a leprous patch (of the maculo-anæsthetic type) before the rising of the sun, it restores to health. If its bile be rubbed on a tree, grubs will not attack the fruit ; and if it be boiled with cotton-seed and the seeds of radish, and used as an ointment on chloasma, it will cure it ; incorporated with the dung of rats and given to one who has colic, it immediately gives relief ; and when the ox's bile is mixed with honey, it will cure diphtheria. Its kidney daubed over the neck cures tuberculous glands.

Its flesh is cold and dry in the first degree, but the male is less cold, and the female less dry ; and the flesh of the calf is better than either, though none are free from harm, causing morphœa, cancer, rash,¹ tubercular leprosy, and elephantiasis.

The penis and testicle of a calf rubbed up will increase sexual power and the stiffness of the male organ. If its blood be burnt in the presence of a number of people, discord will break out among them. The horn of a black cow incorporated with barley meal and spread on piles, fistulas, and tuberculous glands cures them ; its urine mixed with human urine and used to wash hands and feet will cure a long-standing quartan ague. The smoke of dried cow's dung gives relief in difficult labour ; and if the dung be rubbed on one suffering from dropsy it cures him.

Jāmūs, the Buffalo, called *ō* by the Mongols, is a strong-bodied animal, and very powerful. It has a worm in its brain which perpetually torments it, so that it sleeps little, and stays always in the water. It is an enemy of the lion and crocodile, and mostly gets the better of them, but it is helpless against gnats. It is lawful food in all sects, but its flesh is not free from harm.

¹ *Qūbā* at the present day, according to Schlimmer, means "rash, exanthema". Lane, however, translates it as "Ringworm or tetter . . . a well-known disease, characterized by excoriation and spreading, . . . a cutaneous eruption in which scabs peel off from the skin and the hair comes off."

Its Properties.—The worm of its brain causes sleeplessness. Its fat pounded up with brine cures chloasma, leprosy (maculo-anæsthetic), and the itch (scabies). Eating its flesh will get rid of lice from the clothes.

Himār, the Ass, called *‘air* by some of the Arabs, *īshak* by the Turks, *īlchakan* by the Mongols. The Arabs call its colt *jaḥsh*. It is an animal of sluggish limbs, and from its excessive stupidity copulates with its own mother ; no other animal has this habit—it is only rarely they mount their mothers. The quality of the ass is extremely cold ; and it is unlawful to eat it.

Its Properties.—When one who has been bitten by a scorpion rides facing backwards on an ass, and the ass trots, the pain will be relieved. Its brain mixed with olive oil will make the hair grow long. Its tooth put beneath the pillow will bring sleep. Its liver cures quartan fever and epilepsy,—better if taken on an empty stomach. Its spleen causes an increase in the quantity of milk. Its hoof cures epilepsy and (maculo-anæsthetic) leprosy ; and mixed with olive oil cures tubercular glands in the neck, and pains in the joints and fistula. Eating its flesh is a remedy against poison and tubercular leprosy. Its fat melted heals wounds and ulcers. A watery extract of its fresh dung, if dropped into the nose, checks nose-bleeding. If its urine be rubbed on a boat, fish will gather round it. Its blood cures piles, and will change a child of bad disposition into one of good disposition. Its milk used as a gargle will allay toothache, and if drunk will take away a long-standing cough. The hair of its tail put in wine will bring about a drunken brawl.

The ass is terrified by the lion, to such a degree that when it sees the lion it stands stock still, and the lion comes up and eats it. And in the back of the neck of some asses is a kind of stone, the account of which has been given under “ Stones ”.¹

Sinnaur, the Cat, called *hirr* by some of the Arabs, *jatak* by the Turks, *malghūn* by the Mongols. It is a greedy animal, of various colours, and to eat it is unlawful and to kill it

¹ Mineralogy forms a previous section of the work.

forbidden. When angry it becomes so enraged as to be beside itself ; hence infidels used to bring up a devotee ¹ on the flesh of cats, so that he might overcome his antagonist. The cat is the enemy of the rat ; and the elephant dreads the cat. In the *Mujmalu-t-Tawārīkh* it is said that the cat does not breed in China.

Those who apply its bile to their eyes become keen-sighted in the night ; and half a drachm of it mixed with olive oil is beneficial to one with facial paralysis ; and pounded up with cumin seed and salt it heals old wounds. The spleen of a black cat tied on a woman with excessive menstruation will check the flow, and until it is taken off the menses will not reappear. Its flesh boiled and used as a poultice to the gout allays the pain ; and if eaten, magic will take no effect against the eater. If its blood is applied to tubercular leprosy, (the disease) will disappear. Its flesh, dried and rubbed up, and placed over the wound where a thorn or an arrow-head has entered, will extract (the foreign body).

Ghanam, Sheep and Goats,² are called by the Turks *qòyun* ; and the sheep is called by the Arabs *da'n* and *na'jat* ; and the lamb they call *hamal* ; and a one-year-old sheep or goat the Arabs call *jadhā'*. And to eat it is lawful in all religions and sects, and is salutary. And it is a wholesome animal, and confers prosperity ; and the Prophet (*may God pour blessings on him, and preserve him !*) said, of the blessings it confers : *The sheep is affluence*. Once every year it brings forth one young one, and now and then two, and then no more for a year ; and men eat of them incalculable and uncountable numbers, and [yet] the face of the earth is full of them—unlike other and predaceous animals, which bring forth several times every year and several young at a birth, and of which men eat none, whose numbers [nevertheless] are small. *And praise be to Him whose wisdom has decreed the fewness of the noxious and the abundance of the serviceable, in kindness and mercy towards His servants—verily He is*

¹ “ Devotee ” is properly a volunteer who risks his life in perilous service.

² In what follows, however, the reference is mainly to sheep ; there is a separate section on the Goat.

powerful to do what He wills. And the relation of goods lawful and unlawful is similar.¹

In the '*Ajā'ibu-l-Makhlūqāt* it is related that there is a kind of sheep in India that has a tail on its breast, two on its back, two on the thigh, and one as usual at its hinder end like other sheep; and though these are not the proper places for a tail, the white flesh is in such amount because of the presence of fat that it looks like a tail.² And in Fārs there is a sheep the tail-fat of which is greater in amount than [the whole of] its flesh. And in these provinces [i.e. the region round Qazwīn] there is a kind of sheep which has no tail, which they call *jarī*, and its flesh is more delicate than that of sheep with tails.

And sheep are as terrified of a wolf as asses of a lion.

The Properties of the Sheep.—The horn of a ram together with its bile mixed with honey will retard the formation of cataract, and remove corneal opacities. If a woman carries some of its wool about her she will not become pregnant. Its flesh has many virtues, and is the best of foods—particularly a yearling which has been castrated. The sheep's flesh is hot in the second degree and moist in the first; the flesh of ram and ewe is not free from harm. The milk of the sheep is salutary at most times; and the curds, and butter—with and cheese, and the boiled and thickened milk, and the dried sour milk, and whatever they make from it—everything is characterized by a number of properties, but it would be tedious to expound them all.

Faras, the Horse, is called *khail* and *kurā'* in Arabic, *āt* in Turkish, and *mūrī* in Mongolian. A stallion is called *hiṣān* in Arabic, and *aighir* in Turkish, and *aḥra'a* in Mongolian;

¹ Meaning, I suppose, "Unlawful riches never prosper." سبب, ("a cord," hence) "connection, relation"; but I suspect the reading. Here the lithograph inserts: And Khusraw of Delhi says: "Prosperity depends not on assistance received; the goat has two teats—the dog which has eight gives not milk like the goat."

² ذنبه sheep's tail, also s. str. "the fat of a sheep's tail". The tail of many sheep on the North-west Frontier of India is large and broad, loaded with and consisting mostly of fat; the meaning, as is obvious, is that there are similar masses of fat in other parts of the body.

a mare, *ramakat* in Arabic, *qisrāq* in Turkish, *kūn* in Mongolian ; a colt in Arabic *muhkrat*, in Turkish *qūlūn*, and in Mongolian *ūtghān*. A gelding in Turkish is *akhtā* ; in Persian the term for it is well known. A slow horse the Turks call *nāshīqa*, a swift ambling horse they call *yūrqa*, a racehorse *qūrdūna*, and a horse going quick with a jolting trot they call *qātarāk*. The eating of its flesh is allowed in the sect of the Imām *Shāfi'ī* (*may God be well pleased with him !*), and disapproved in the other sects ; it is warm and dry in the second degree. And the horse is the most beautiful in form and colour, and the swiftest of animals, outstripping all others ; it is of all colours, and along with beauty of form it has also excellent qualities, such as obedience, and intelligence, and fortitude and endurance in battle. And God most high has shown His favour by making him a riding-beast for man ; the Most High has said : *And horses and mules and asses, for you to ride upon, and for an ornament*¹ ; and the Most High has said : *And prepare ye against them what force and companies of horse ye can, to make the enemies of God, and your enemies, in dread thereof.*² And the Prophet (*may God pour blessings on him, and preserve him !*) said : *Prosperity is tied to the forelock of the horse till the day of judgment.*

In the *Mujmalu-t-Tawārīkh* it is said that the horse does not bring forth young in Hindūstān ; and in the *Tārīkh-i-Fanākatī* that horses are in greater number among the Turks, but of greater value among the Arabs—hence the Arabs attach importance to their horses' lineage.

Its Properties.—If a horse's tooth is tied on a child its teething will be quick and painless ; if its hair be hung at the door of a house, gnats will not enter. If its hoof be buried in a house, rats will leave it. If its sweat be rubbed on a child's pubes, it will grow no hair there ; and if rubbed on piles it will cure them. The smoke of its dung quickly gives relief in difficult labour ; the water of its dung will check bleeding at the nose. Its blood dropped in the ear will take away earache.

¹ *Qur.*, xvi, 8.

² *Qur.*, viii, 62.

Ma'z, the Goat, called *kechī* by the Turks, *aimān* by the Mongols ; the Arabs call a male goat *tais*, and a kid they call *jady*. As regards eating it, the rule is the same as for the sheep. The goat is a stupid animal ; because of this it leads the flock.¹ Its flesh is warm and dry in the first degree.

Its Properties.—If the horn of a white goat be pounded up and placed in a strip of cloth underneath one who sleeps, he will not wake till it is taken away. Its bile mixed with cow's bile and introduced into the ear by means of a piece of wick will take away ringing in the ear. If its liver be placed over the fire, and the liquid that oozes from it be applied to the eye, it will cure night-blindness. If a woman carries its liver about her, she will cease to desire a man. Its flesh brings forgetfulness, and stirs up the black bile. Its ankle-bone triturated and mixed with oxymel will take away pain in the spleen and will give sexual power. Goats' milk taken with sugar improves the complexion, especially in women. Its dung placed under the head of a crying child will silence it ; and spread as an ointment on tuberculous glands will cure them ; carried about by a menstruous woman it will stop the flow.

Malat.—In the *Jāmi'u-l-Hikāyāt* it is related that in the realm of Ethiopia there is an animal almost like a cow, but its hoof is not cleft, and it is white. From its hide they make shields against which nothing is of any effect ; and in pleasantness of flavour its flesh is more delicious than other meats ; and in its properties it comes near to and resembles the flesh of sheep.

THE SECOND SECTION

Concerning Wild Animals

Of these I will enumerate forty kinds in alphabetical order.

Ibn Āwā, the Jackal,² is called by the Turks *chaghāl*. It is forbidden as food, a crafty animal, and destructive to vineyards and gardens.

¹ I suppose by going first it exposes itself in the most dangerous place.

² According to Damīrī it is named *ibn āwā* " because it betakes itself to the howling characteristic of its kind ; it does not howl excepting at night when it is afraid and left alone. Its howl is like the shouting of boys ".

Its Properties.—If its tongue be hung up in a house a quarrel will break out in it. Half a drachm of its bile dissolved in water and drunk on three consecutive days will do away with pain in the spleen. Its fat cures epilepsy and insanity ; one *mithqāl*¹ of its liver will cure epilepsy. The marrow of its bones mixed with borax and used as an ointment on leprosy (of the maculo-anæsthetic kind) will restore the colour [of the skin] as it was at first.

Ibn ‘Irṣ (= son of the lioness), the Weasel,² is called *Umm Hunain* (= mother of Hunain) by some of the Arabs. Its flesh may be eaten ; it is an enemy of the snake, and rat, and crocodile ; by stretching itself it [is able to seize and] drag the snake and rat out of their holes and devour them. And the crocodile usually keeps its mouth open because of the pain it feels in it, so that the air may relieve it ; and the birds carry off the worms that get into its mouth ; but the weasel also enters its mouth, and goes down into its belly, and eats its intestines, and so kills it.

Its Properties.—When its brain is used as an eye-salve it cures dimness of vision. Its flesh tied over rheumatic joints allays the pain. Its fat relieves toothache ; its flesh strengthens the gums. If a woman keeps its ankle-bone about her she will not become pregnant. Its blood used as an ointment on tuberculous glands cures them.

Arnab, the Hare, called by the Turks *tāūshqān*,³ and by the Mongols *tāwalāi*. In the sect of the Imām *Shāfi‘ī* (*may God be well pleased with him !*) it is allowable to eat it, and in some other sects it is disapproved [but not unlawful]. The nature of its flesh is warm and dry in the first degree. It is one year a female and one year a male ; and the female menstruates in the manner of women. And its eyes are open while it sleeps ; and when it is sick it eats green reed and is cured.

Its Properties.—If its head is burnt and the ashes rubbed on

¹ The weight of a drachm and three-sevenths.

² According to Jayakar, *Mustela subpalmata* (= *Putorius africanus*).

³ So P ; other MSS. *taushqān*, mod. Turkish *tāūshān* (طاوشان).

the gum where there are black and yellow teeth, these become white. If a woman eats its brain or carries it about her, and has intercourse, she will become pregnant. Its tooth placed on a tooth that aches will relieve the pain. Its bile taken internally brings sleep, and the sleeper will not recover from his somnolence until vinegar is added to what he eats. Its spleen given with white sugar relieves a cough. If a woman takes its blood internally she will never become pregnant; and if it is used as an ointment on chloasma or on morphœa it effects a cure. Its flesh cures colic and rheumatism and gout. The ashes of its bones mixed with wax and bound on a place affected with cramp will relieve it. Carrying about its ankle-bone averts the evil eye. The smoke of its hair allays the pain of pleurisy. If its dung is taken in drink, whatever is given causes much vomiting.

Ayyil, the Ibex (mountain-goat)¹; its male is called by the Turks *tèké*, by the Mongols *aqūnā*, and by the Arabs *wa'il*. Its flesh may be eaten in all religions and sects. And on the mountains it sheds its horns every year, like the mountain cow.² It is an enemy of the snake and the crab.

Its Properties.—A mithqāl of the scrapings of its horn with syrup, taken fasting by an epileptic, will cure him; and powdered and rubbed on (maculo-anæsthetic) leprosy, and on morphœa, it causes these to disappear. The smoke of its horn drives away snakes, scorpions, and poisonous animals, and does good³ in piles. Its bile clears up corneal infiltration, and has the property of an antidote against all poisons. Its liver, roasted and rubbed up, and used as an eye-salve, gives clearness of vision. Its fat is of benefit to one bitten by a scorpion or stung by bees. Its penis and testicles pounded up give sexual power. If its skin be made into a wallet for food, snakes and rats will not come near it. There is a friend-

¹ *Capra aegagrus*, the bezoar goat, according to Jayakar.

² Probably the same as the *mahāt*, Pers. *gawazn*, v. inf.

³ فائده کند, the lithograph reading, was certainly not the original, but what this was I cannot make out; P بزمراند (?), V بریزاند, B نرمراند (?), A om.

ship between the snake and the ibex¹; and if the ibex's horn and the snake's tail be burnt, and the ashes rubbed on the sole of the foot, one will feel no distress even after long walking.

The **Partās**² is well known; it resembles the fox. Its skin is worn, and is red in colour. In the sect of the Imām Shāfi'ī (*may God be well pleased with him!*) it is allowable to eat it, and it is not lawful to wear the skin of any animal whose flesh may not be eaten.³ And in its properties the Partās resembles the fox.

The **Bish-mushak**⁴ is an animal which resembles the rat. Its flesh antagonizes poison and overpowers it, whether taken before the poison or after it.

Tha'lab, the Fox, called *tīlkū*⁵ by the Turks, *hankan* by the Mongols; the Arabs call its cub *naufal*. In the sect of the Imām Shāfi'ī (*may God be well pleased with him!*) its flesh may be eaten, but it is unlawful in that of the Imām Abū Ḥanīfa.⁶ It is a crafty and knowing animal, with a thick fur; its skin is worn by the poor.

Its Properties.—If its head be thrown into a pigeon-house all the pigeons will fly from thence. Its bile applied to the eye will cure cataract. Its flesh is beneficial in tubercular leprosy,

¹ But see above, where it is stated that the ibex is the enemy of the snake. Damīrī indicates that they are enemies; presumably in the present passage دوستی is a slip for دشمنی, but it is curious that all the texts should agree.

² A species of ermine, according to Steingass, *Pers. Dict.*

³ The lithograph here inserts “except the skin of the نجس العين, — but this is tolerated when not saying prayers. In the Shī'a sect it is not permitted to wear it.” It is not obvious whether the last sentence refers to the نجس العين or the Partās. Probably the passage is a gloss, which has got taken up into the text; or perhaps two separate glosses, in which case the last sentence would refer to the Partās.

⁴ بيش موش is “a mouse which lives amongst the roots of the plant bish” (a poisonous plant resembling ginger). فارة اليش in Arabic is “the mouse that lives amongst the roots of the aconite plant” (Jayakar). موشك, *mushak*, is for موشك, *mūshak*, “a little mouse,” and hence بيش موشك is practically equivalent to بيش موش.

⁵ Modern Turkish *tīlkī*.

⁶ The lithograph adds, “and in the Shī'a sect it is forbidden”; probably a gloss, like previous references to the Shī'a sect.

hemiplegia, and facial palsy ; its fat cures gout, and if it be rubbed on a stick of pomegranate wood, and hung up in the house, all the fleas will collect on the stick. Its kidney cures tuberculous glands. If its testicle be tied round a child's neck, its teeth will come through easily. Its penis tied on the head relieves headache. Its blood makes the hair grow well. If a man carries its tail about with him stratagems practised against him are unsuccessful.

The **Julakā**¹ resembles an eel ; it lives in the sand, coming out morning and evening and running about in search of food. Its flesh is warm and moist, and it makes women corpulent.

The **Khutū**.²—Its horn is sought after. In the *Tansūq-nāma*³ it says that some have stated that it is a snake's bone, and some that it is the horn of an animal resembling a cow ; it is yellow in colour and fetches a great price, and that of a young animal is better than that of an old one.

Its Properties.—Poison has no effect on one who carries it ; and when poison is present in the company the bearer [of the *khutū*] perceives it by his sweating.

Khinzīr, the Pig, called *tanqūz*⁴ by the Turks, *qāfā* by the Mongols. It is an animal without any sense of shame ; from want of decent feeling it will copulate with its own mother, and even in each other's presence several males will satisfy their desire on the same female. By the text of the Quran it is unlawful to eat it. And it is the most prolific of animals ; it may bring forth [as many as] twenty young at one time. The Persians called the female *khūk* and the male *gurāz* ; and the Arabs call its young *khinnaus*. It eats snakes greedily,

¹ Spelt جَلَكِي by Damīrī, who says it is cross-bred between a snake and a fish. It seems to be a kind of skink ; but see *Saqanqūr*.

² According to the Dictionary, " The horn of a Chinese bovine animal . . . ; the tooth or bone of a viper ; a Chinese bird, of whose bones they make handles to knives, which, being dipped into any victuals suspected to be poisoned, are said to have the virtue of immediately discovering it . . ." All these meanings seem to be hinted at in the account here given. The word is not in Damīrī.

³ A treatise on Mineralogy and precious stones, by Naṣīru-d-dīn Tūsī (A.D. 1200–74).

⁴ Modern *dòngguz*.

like the mountain cow ; when it is ill it eats crabs, and is cured. In the '*Ajā'ibu-l-Makhlūqāt*' it is said that if a pig mounts an ass in copulation and the ass makes water, the pig immediately dies. The elephant flies from the pig.

Its Properties.—Its bile is beneficial in piles. Its fat rubbed on a part affected with cramp cures it, and used as an ointment on tuberculous glands and on an abscess will restore to health ; and if tied up in a sash and placed in a rice-field, pigs will do no damage to that field. The ashes of its bones will heal a fistula. Its skin will drive away mosquitos ; and sleeping on it will cure bed-wetting. The ashes of its ankle-bone, when white, will cure colic, and taken with drink will reduce the size of and bring away a stone in the bladder. Its dung spread round the root of an apple-tree produces an abundance of red fruit ; and if a woman carries it on her wrapped up in a piece of wool, it will relieve the pains of childbirth. Its blood when taken internally will prevent epileptic fits.

Duldul, the Porcupine, called *kirpī* by the Turks and *jāriya* by the Mongols. It is allowed to be eaten¹ ; and is like a hedgehog, but bigger bodied. When an enemy comes on it, it shoots some of the spines on its back at him, like arrows, and so keeps him off. Its left eye boiled in olive oil, and [the decoction] dropped into the ear will cure deafness.² If its bile be rubbed on a hairy place, the hair will cease to grow there ; and if it be incorporated with sulphur, and used as an ointment on morphœa, it will take it away. If its spleen be roasted and eaten by one with disease of the spleen, he will be cured. If its kidney be ground and rubbed up, and the quantity of one drachm be taken with the water of black vetches by one with strangury, his urine will come freely. Its blood used as an ointment on the bite of a mad dog, will allay the pain and secure the sufferer against death. Its flesh averts the diseases of elephantiasis, tubercular and maculo-

¹ The lithograph adds : " It is forbidden to eat it in the Shī'a sect "—again probably a gloss which has been incorporated in the text.

² The form طروش is not in the dictionaries ; no derivative of the root is apparently (as far as can be seen from Schlimmer) in use for " deafness " in modern times, but أَطْرُوش is used as an adjective for " deaf ".

anæsthetic leprosy, consumption, convulsions, etc., and is beneficial in bed-wetting. The ashes of its skin mixed with pitch are beneficial in ringworm of the scalp. Its testicle, eaten mixed with honey, gives sexual power. The smoke of its dung cures quartan fever and fistula.

Dalaq, [the weasel (?)]¹ is well known ; in the sect of the Imām Shāfi'ī (*may God be well pleased with him !*) it is allowed to be eaten. It is an enemy of the dragon ; they say the dragon dies on hearing its cry. If one with quartan ague wears its right eye about him, the fever will leave him ; and if the left eye, it will continue to attack him. If its blood be dropped into the nose of an epileptic, even though in a quantity of only half a dāng,² it will cure him. The smoke of its fur drives away pigeons, snakes, and scorpions. Its skin is worn ; to sleep on it cures piles. Its testicle burnt inside a house drives away rats.

The **Rūdak**³ is called *pursuq* by the Turks ; the more they beat it the fatter it grows.

Zarāfa [the Giraffe] is well known ; and its flesh may be eaten, since it is begotten by the camel and the mountain cow. Its neck is like that of the camel, and its skin like that of the leopard, and its four extremities like those of the cow ; its fore-legs are longer than its hind-legs, [but] in the books of the philosophers they say nothing as to the advantage of this. And they hunt it because of its handsome appearance, and take it to the great as a present.

The **Zardubar** (?) is well known⁴ and its flesh may be eaten. And its skin is worn ; and in its properties it comes near the *dalaq*.

Saqanqūr [the Skink] is the offspring of the crocodile ; if on hatching out of the egg it takes to the water, it becomes a crocodile, and if to the sand, a skink. It resembles the green

¹ Jayakar gives " weasel " as the translation, and the same scientific names as for the *ibn 'irṣ* (v. sup.). Lane is indefinite as to this animal.

² The fourth part of a drachm.

³ " Name of an animal found in Tartary, of whose skin fur garments are made " (Steingass, *Pers. Dict.*). The animal is not in *Damīrī*.

⁴ Some of these animals may have been well known in Qazwīn, though scarcely, it would seem, to others.

lizard in appearance. Its nature is warm in the second degree and moist in the first. It is useful to give sexual power, and for sleep ; if it has been captured in the spring it produces a stronger excitement than if at other times ; and if it is fat, then, too, it is more powerful in its action ; and its belly and its legs are better than other parts. If a child has night terrors and a bit of a skink is tied on him, his fears will pass away.

Sulahfāt, the Tortoise, called *kashaf* and *bākha* by the Persians, *qāwarjā qilīq* and *bāqa* by the Turks.¹ Its flesh is forbidden. It lives both on land and in water, but in their properties the two are alike. At the time of mating [the male] takes some grass in its mouth and then becomes desirous of the female ; and they call that *muhr-giyāh* (“love-grass”) ; if the grass is then taken away from the animal, anyone who keeps it [i.e. the grass] about him increases thereby his own love. Whatever member of a man pains him, if the same member of a tortoise be applied to it, he will be cured. Its bile is beneficial in epilepsy and diphtheria. If its foot be tied on one suffering from gout, it will allay the pain—the right foot on the right and the left on the left. Its eggs are useful in the cough of children. If its blood be rubbed several times on a place where hair grows, it will grow there no longer ; and its effect lasts a long time. Its bile mixed with honey and used as an eye-ointment will give immunity from cataract and make the eye clear.

Samandar [the Salamander]² is well known, and resembles a rat. It usually lives in the fire, and its flesh and skin and hair receive no hurt from the fire ; *Praise be to Him the subtilties of whose wisdom and refinements of whose working none knows but Himself!* Kings make garments of its skin ; and when they become rough, they throw them into the fire to clean them. If one suffering from tubercular leprosy drinks its bile, he will be cured. Its blood smeared on the penis gives sexual power.

¹ The Turkish word for it in Redhouse is باغا, bāgha.

² What we know as the salamander belongs, of course, to the Amphibia, and has no hair, any more than the frog.

Sammūr [the Sable] ¹ is well known. In Turkish it is called *kīsh*, and the Mongols call it *balghān*. Its skin is worn, and is the most expensive of furs. It is allowable to eat its flesh ; and in its properties it resembles the *dalaq*.

Sinād [the Rhinoceros] is shaped like the elephant, but it is smaller than the elephant and larger than the cow. It has a very rough tongue ; and when its young is born it runs off, for fear that if its mother should lick it with her tongue, after the manner of animals, its body would be scarified.

Sinjāb [the Grey Squirrel] ² is well known ; it resembles the rat. The Mongols call it *karmūn*. Its flesh is eaten, and its skin makes luxurious garments. The eating of its flesh cures lunacy, and takes away atrabilious disorders.³

Sinnauru-z-Zabād [the Civet Cat] resembles the piebald domestic cat, but is a little larger. A secretion is obtained from the sides of its chest, which they scrape off on to a stick ⁴ ; this is civet. And between the passages of the urine and of the excrement there is another passage ; from this also it produces civet, but of an inferior quality to the first. A fragrant smell proceeds from the whole body of the civet cat. The nature of civet is warm in the third degree ; as regards moisture and dryness it is indifferent. It is commoner in the Eastern districts.

The **Ṣannājat** is well known. It is the biggest bodied of all terrestrial animals. If its glance falls on the eye of any animal, it [the *ṣannājat*] dies ; and similarly any animal dies whose glance falls on its eye ; but if the glance has fallen first on the other's body, and only afterwards on the eye, this peculiar property does not come into play. Hence where the *ṣannājat* lives no other animal has a resting place or

¹ *Mustela zibellina*.

² Or minever (Lane) ; according to Jayakar, the squirrel of West Palestine is *Sciurus syriacus*, of Egypt is *Xerus (S.) rutilus*.

³ I.e. disorders due to excess of black bile.

⁴ The meaning seems to be as I have translated, though this is scarcely to be got out of the text as it stands ; Damīrī says “ from which parts it is taken with a small spoon or a thin dirham ”.

retreat ; and when the *ṣannājat* dies it furnishes food for a long time to the animals of those parts.¹

Dabb, the Lizard,² is an intelligent animal, which has tricks for drawing advantage to itself and warding off harm. According to ruling its flesh may be eaten ; but in the *Maṣābīḥ*³ it is written : “ *And verily the Prophet (may God pour blessings on him and preserve him !)* forbade the eating of the flesh of the lizard.” If it runs out from between a man’s feet his sexual power is diminished, so that an erection cannot be got that day. Anyone who eats its heart will be cured of anxiety and palpitation of the heart ; and if a man eats its spleen, he will be immune against pain in the spleen. Its blood rubbed on morphoea along with barley meal causes it to disappear ; it gives greater clearness of vision, and confers bodily strength and sexual power, and takes away cramps and prevents thirst. If its ankle-bone is hung on a horse’s face, no other horse will come up with him. Its skin concealed in the hilt of a sword increases courage ; and if a jar for honey be made from it, the honey will give a strong erection of the male organ. Its dung cures (maculo-anaesthetic) leprosy and chloasma, and corneal opacities, and prevents cataract.

Daiwan, the Wild Cat—an animal very much at enmity with others ; it dares not sleep at night, for if it sleeps the other animals will kill it. Its brain is beneficial in pain in the kidneys, and strangury ; the smoke from its brain expels the sperm from the womb.

Zaby, the Gazelle,⁴ called by the Turks *gèyik*, and by the Mongols *jairan* ; and a white gazelle the Arabs call *rīm*,

¹ Damīrī gives the following account of this mythical beast : “ Any animal whose sight falls on it dies instantaneously, but if its sight falls on other animals it dies. Other animals know of this peculiarity, for which reason they present themselves before it with their eyes closed, so that its sight may fall on them and it may die, for when it dies, it lasts as food for them for a long period.”

² It seems unlikely that any single species is intended : Forskāl names it *Lacerta aegyptia*.

³ A collection of traditions by al-Baghawī (d. A.D. 1116 or 1122).

⁴ Probably several species are included. Major Cheeseman gives Ar. “ dhabi ” as the equivalent of *Gazella marica*, which inhabits the desert tract from Nejd to West Oman, but extends also into Lower Mesopotamia ;

and a young one *ghazāl* and *khishf* and *rashā* and *shādin*. Its flesh is eaten in all religions and sects ; it is cold in the first degree and dry in the second ; and the flesh of the fawn is indifferent. And the gazelle is fond of salty and bitter herbs such as the colocynth and its like, and it is tolerant of thirst.

Its Properties.—The smoke of its horns drives away reptiles. If its tongue is put in the food of a brawling woman she will become silent.

The Musk Deer is also like other deer in appearance, but a skin hangs down, coming lower than its testicles and measuring a cubit in length, like the trunk of an elephant ; its food is the spikenard and sweet-smelling herbs, consequently the blood which collects in the musk-bag becomes musk ; and the musk of the fawn is better than that of the adult deer. And every year, when the blood collects in the musk-bag of the deer and becomes hard, it falls off with the skin of the musk-bag, and they find it in the grazing-ground, of the deer. The musk of *Khutan* [= Khotan] is more fragrant and its bag is bigger ; but the musk of Tibet is oftener met with. And musk has no odour till they bring it out of its own country and the air of a foreign country plays upon it. The nature of musk is warm and dry in the third degree.

Its Properties.—It relieves retention of urine, and gives strength of heart and brain, and dries up the secretions, cures corneal opacities, keeps off palpitation, and is an antidote against poisons. But it turns the complexion yellow, and makes visible the vapour of the mouth. The pernicious effects of musk are removed by camphor.

And another kind of deer they call *ishqāq* ; it is rare in Persia. Its horns are large, and nostrils narrow. By reason of its superior speed you will see the wind left behind in the race. And all varieties of deer associate with partridges.¹

G. arabica, a smaller Arabian gazelle, and *G. subgutturosa*, the Persian gazelle, may extend into Mesopotamia. Lane translates *zaby* by *G. dorcas*, the range of which is from Morocco to Syria. Other species are known from Muscat, Palestine, and India.

¹ I have adopted P's reading *كب* instead of *ك* which is that of the other texts, and would make deer friendly to fleas.

Zaribān, (Persian *marzangal* or *marzangil* ?),¹ called by the Turks *madaq* and *kūsān* ; it is a prolific animal ; and its smell is very unpleasant. If lions smell it they are terrified and scatter in all directions ; and if one of them breaks wind among clothes, the bad smell will cling to them till they fall to pieces. It is a great enemy of the lizard.

Fārat, the Rat, called by the Turks *sīchān*, and by the Mongols *thūlqūnā*. It is a mischievous and deceitful animal, and [many] stories are told of its various tricks for gaining some advantage and averting harm. It is one of the “ five scoundrels ”, the other four being the mad dog, the serpent, the kite and the crow. And these are to be killed ; and the obligation to kill them is of such force that it is binding on one even in the state of *ihrām*.² The rat will attempt the life of man, particularly of one bitten by a mad dog or a leopard ; if it scatters dust on the head of one bitten by a mad dog, or sprinkles its urine on one bitten by a leopard, they die immediately. Abū Ṭāhir **Khātūnī** says (verse) : “ When the rat ceases from killing, it urinates on those bitten by leopards.” And the rat has the same dread of the cat as the sheep of the wolf, and the ass of the lion.

Rats are of several kinds. One kind they call *farībī* [the cheat] ; these are fond of dirams and dīnārs and women's ornaments,³ and steal them. And one kind they call *khuld*, and the Persians call it *kūr-mūsh* [the blind rat]⁴ ; whatever defect there may be in its sense of sight is made up for by the senses of smell and hearing. And one kind is called the musk-rat ; it gives musk, like the musk-deer, but better—so much so that they say it is ten times as good. And one kind

¹ Steingass (*Ar. Dict.*) gives “ polecat ”, which however is European in range (extending into Siberia) ; Lane gives no definite name, but calls it a stinking animal differently described by different authorities. According to Jayakar it is probably *Ictonyx erythraea* (*Rhabdogale mustelina*), which belongs to the badgers and skunks.

² The state of a pilgrim to Mecca, from the time when he assumes the distinctive garb till he lays it aside ; during which period a number of things are unlawful, among them hunting or killing animals.

³ Dirams and dīnārs are denominations of coins. I read حُلِي for حُلل, — “ female ornaments ” instead of “ garments ”, as the texts have it.

⁴ Probably a species of the genus *Spalax*.

they call *dhātu-n-nitāq* [possessing a girdle]; one *fāratu-l-bīsh*,¹ one *yarbū'* [jerboa]. This last is a wild rat, and its flesh may be eaten ; but the other kinds are forbidden.

In their *Properties* all are the same. If a rat be split in two, and laid on the wound of an arrow, or other wound, and then burnt and its ashes mixed with oil and used as an ointment on the part, it will cause the wound to heal and make the hair grow. Its head wrapped in a linen cloth and tied on the head of an epileptic or one with headache will bring about a cure. If its eye is stitched on the cap wayfaring will be easy to the bearer ; and when he goes amongst a people, they will pay no regard to him ²; if it [the eye] is hung on one who has fever, it will cure him ; if a hair that has grown on the eyelid be pulled out, and rat's blood be rubbed on, no more hairs will come.³ Its fat melted with oil of roses and used as an ointment on chloasma will take it away. Its flesh roasted and given to a child will check the dribbling of saliva. If its testicle be tied on a woman she will not become pregnant so long as she has it. If its tail be tied on one with headache, it will alleviate the pain. If its skin be stuffed with straw and hung up in a house, other rats will take to flight. Its dung along with olive oil, used as an ointment on ringworm of the scalp will make the hair grow, and will cure morphoea ; and mixed with colocynth and borax and red sugar as an application to the eye . . . will loose a colic.⁴

Farā, the Wild Ass, called *qūlān* by the Turks ; [it and the domestic ass] are very much alike,⁵ so much so that one cannot distinguish between them. They say that because

¹ According to Damīrī, the *dhātu-n-nitāq* is "likened to a girdled woman who wears two shirts of (different) colours and binds them in the middle and then throws the upper one over the lower one." For *fāratu-l-bīsh* cf. *bīsh-mushak*, *ant.*, p. 13.

² I.e., will leave him unmolested, as I take it.

³ I am not very well satisfied with my rendering. I think it refers to an eyelash growing in such a way as to rub the surface of the eyeball (trichiasis)—a consequence of cicatrization and contraction after trachoma.

⁴ I think something must have dropped out here, though there is no indication in any of the MSS. ; it hardly seems possible that an application to the eye should have been used to cure colic.

⁵ There seems to have been another small omission in all my texts, something like what I have added in brackets.

of the severity of her travail the female tears out with her teeth the testicles of the male, so that he may not make her pregnant again. Its brain pounded up with quicksilver will cure morphoea. Its bile is useful in bed-wetting. Its flesh along with rosewater, bound on [parts affected with] gout and chloasma, restores to health. Its hoof cures insanity and epilepsy; and burnt, the ashes give clearness of sight, and check bleeding from the nose. The wild ass reaches a great age—they say as much as a thousand years; and it is rumoured that a wild ass with the brand of Bahrām Gūr¹ has been seen in these years.

Fanak, the Marten,² is well known, and allowed to be eaten; its skin makes a white and soft garment. And in its properties the marten resembles the fox.

Fil [the Elephant] is well known; some of the Mongols call it *jāhūn*, and some *la'ān*. It is bigger than most other animals, and more sagacious. And notwithstanding the bulk of its body, and that it has no joints except at the shoulder, it moves actively. And since its height is very great, and its neck extremely short, God most high has given it a trunk, fleshy and without bone, in which he has planted a faculty such that it can do everything with it. In the *Jāmi'u-l-Hikāyāt* it says that it cannot talk because its tongue is crooked, otherwise by reason of its intelligence it would speak like men. Sexual excitement comes on after five years of age, and it brings forth young after seven. The Arabs call its young *daqḥfal*³; young are not born in the country of Īrān. There are many elephants in Qandahār, and the tallest elephants are in Aghbāb.⁴ And the elephant and the lion are enemies; and the snake is the enemy of the young elephant. And when the elephant is sick, it eats a snake, and recovers.

¹ A king of the Sāsānian dynasty, the son of Yazdijird I, reigned A.D. 430–438. He was called Gūr, “the wild ass” from his strength and skill in bodily exercises.

² According to Jayakar, in Egypt this is *Vulpes zerda*, in West Palestine *Martes foina*.

³ This seems to be the right reading; all the texts have وعفا or دعفا.

⁴ I do not know the correct reading, nor where the locality is; this is P's spelling, but اعباب and اعباب occur in other texts.

Its age reaches 300 and 400 years. It never sleeps on its side, because having no joints, if it were to sleep on its side it could not get up, and would perish ; hence it sleeps standing. The height of elephants exceeds ten cubits ; and more than twenty men can sit on the back of one ; and they reckon one elephant with the men on its back as equal to a thousand horsemen.

Its Properties.—If its earwax is given in drink to anybody with his food, he will not go to sleep for a week. If its bile be used as an ointment for three days on a (maculo-anæsthetic) leprous patch, this will disappear. Smelling its fat causes tubercular leprosy. Its bones are ivory, which commands a high price ; and the teeth are the best of its bones ; and if ivory be tied round a child's neck, it will be safe against epilepsy. The smoke of its bones will make sweet the fruit of a sour tree, and will keep off worms and [other] pests from the land, and will drive mosquitos out of a house ; scrapings of ivory scattered on a wound or a burn will bring about a cure. To sleep on an elephant's skin will cure convulsions ; and the smoke of its skin will take away piles. If its urine be sprinkled in a house, rats will leave it. The smoke from its dung will cure fever and colic.

Qāqum [the Ermine] is well known ; the Mongols call it *autam*. Its flesh may be eaten ; and its skin makes a luxurious garment. And in properties it comes near to the grey squirrel.¹

Qird, the Ape, called also *būzīna* by the Persians, and *bīhan* by the Turks. It is a quick-witted animal, with pretty tricks, droll, capable of being taught many things, and with many human traits.

Its Properties.—Its eye carried about one brings sleeplessness ; rubbed up and applied to the eye it cures corneal opacities and gives greater clearness of vision. Eating its flesh cures tubercular leprosy, and anyone who eats its blood becomes tongue-tied, and appears ugly in men's eyes. Its skin is made into sieves ; all seed that is sown after being sifted through it is safe against pests.

Qunfudh, the Hedgehog ; its flesh may be eaten. It is an enemy of the snake ; it seizes the snake's tail, and draws in

¹ V. Sinjāb, *ant.*, p. 18.

its head, so that the snake strikes at it and is wounded [i.e. by its spines]; when the snake is powerless, the hedgehog puts out its head and eats it.

Its Properties are like those of the Porcupine, since both are of one form.

Karkaddan [the Rhinoceros] is well known. It is larger than the buffalo and smaller than the elephant. It has the form of a cow; and on its head is a single horn, and on that a branch of the length of a yard. And round its middle is a handsome cuirass¹ of leather, of which they make belts, which they sell for 3,000 and 4,000 dīnārs. The rhinoceros is quickly infuriated and is long-lived; in the '*Ajā'ibu-l-Makhlūqāt*' it says that it lives 700 years, and sexual excitement comes on after its fiftieth year; when it becomes pregnant it remains so for three years. It is the enemy of the elephant, which, notwithstanding its great bulk of body, it lifts up on its horn; and since the crooked branch [of the horn] enters the elephant's body, it cannot cast it [i.e. the elephant] off; the elephant's fat gets into the eye of the rhinoceros and blinds it, and both die. The rhinoceros feeds on herbage.

Its Properties.—If one suffering from colic or from the pangs of childbirth hold in the hand the knots of the branch of its horn, he or she will get relief. And if it be ground up and given to one with epilepsy or hemiplegia, it will cure the disease. And if it be cut with a file and the filings mixed with dust, and the dust be scattered over a company of sleepers, they will sleep for a day and a night—or if they get up they will fall down again. And if the horn be brought forward along with food or drink containing poison, the deadliness of the poison will be of no effect.

The **Kaushāl** is the offspring of the wild ass and the bear. It has a strange shape resembling both of these, and has a share of the properties of both.

Mahāt, the Wild Ox; the Turks call the male *saqūn*, and the female *mārāl*, and the Arabs call its young *jaudhir*. Every

¹ Reading *أَلْبَاقِي*; all the texts have *أَلْبَاقِي*.

year it casts its horns, and grows them again, and adds another twist more than the year before.¹ There is a feud between it and the snake ; and when it finds a snake, it will not give up till it has eaten it, although it may be severely wounded on its heel ; and after eating it, it eats crabs or earthworms, that the injury done by the snake may have no bad effect on it. Its tears are an antidote. Its brain is useful in palsies. The smoke of its horn drives away reptiles, and allays tooth-ache. The ashes of its horn, incorporated with oil and used as an ointment, heal fissures of the skin. Its blood has the property of an antidote. In its heart there is a bone which, when a person ties it on himself, will ease headache and colic, and relieve retention of urine. Smoke from its hide drives away rats. One who ties its ankle-bone on his arm will be secured against the stings of reptiles.² If its yard be minced up in something to drink, it will avert the effects of deadly poison.

Wabr [the Hyrax]³ is an animal of the desert. Its flesh may be eaten. Sometimes it is found amongst houses also. It is smaller than a cat. Its skin is worn.

Washq [a fox-like animal found in Turkistan] is well known. It is larger than a cat. Its flesh may be eaten, and its skin makes a luxurious garment ; other furs give no warmth to the body till the man's body has warmed them, but that of the *washq* gives warmth as soon as it is put on.

Yāmūr.—In the '*Ajā'ibu-l-Makhlūqāt* it says that this is a horned animal like a cow, living in the woods, and when it drinks water it becomes lively, and roves in the woods, and becomes sexually excited ; and it may happen that its horns catch in the trees and it cannot free them, so that men come upon it and kill it. Its flesh cooked in wine gives intelligence to children, and cures them of stupidity. Its skin made into a cushion cures piles. If its ankle-bone be tied on the foot one will not be tired even after long walking.

¹ This is a description of what happens in the case of the stag, not of one of the Bovidæ.

² " Reptiles " including such things as scorpions.

³ *Hyrax syriacus*, Heb. shaphan.

THE THIRD SECTION

*Concerning Beasts of Prey*¹

Although the greater part of mankind are nowadays to be thus described, and a description of their hateful qualities could only come immeasurably short by comparison with the actual condition of things,² still since in their form these men are not of the tribe of animals (these beasts, on the contrary, showing themselves forth as they really are, are to be ranked as more honourable than they), it is better to say nothing of them. Of these animals I will enumerate twenty kinds, in alphabetical order.

Asad, the Lion, is called by the Arabs *dirghām*, *ghadanfar*, *gaswarat*, *laith*, and *hizabr*, and by the Turks *arslān*; and the Arabs call its whelp *shibl*, as Ḥarīrī has said: “*The lion’s whelp is like the lion in its inner nature.*” He is the most powerful and terrible and majestic of the beasts of prey; it is true the majesty of the tiger surpasses that of the lion, but some have asserted that the tiger is itself a species of lion. When the lion kills his prey he eats its heart and some of its other parts, and leaves the rest, and does not return to his half-eaten meal; he does no injury to a menstruous woman; and any animal that approaches him with submission he neither pursues nor injures; he is jealous of the female. And these qualities are those of kings; therefore he is called the King of Beasts. In spite of his majesty, he is continually attacked by fever; from other diseases he is freed by eating an ape. The lion dreads a white cock, and a peacock, and fire; he is an enemy of the elephant; from fear of ants he betakes himself to salt-pans, since if an ant gets into his paw he cannot free himself from it, and perishes. In the *Mujmalu-t-Tawārīkh* it is said that the lion does not propagate itself in Turkey.

Its Properties.—Its brain allays tremors. Its bile makes

¹ Beasts of Prey are thus, it appears, considered as a separate class from Wild Animals.

² Professor Nicholson has suggested to me the reading زبان, which I have adopted, for بنان in the MSS., the phrase زیادت ازانکه زبان و بیان, with some verb to be understood, meaning “indescribably”; I have ventured to render it “immeasurably”.

a man brave and courageous, and cures epilepsy and ring-worm of the scalp ; used as an eyewash it cures bloodshot eyes ; as an ointment it resolves tuberculous glands. Its fat is beneficial for piles, severe inflammations, and boils. If the fat of its eye along with oil of roses be rubbed on the face, it will take on a formidable appearance ; and it is useful in hemiplegia and paralysis. Its blood is beneficial in cancer. Sleeping on its skin takes away quartan fever, and piles ; and when its skin is made into a drum, its sound will scatter the enemies' horses.

Babr [the Tiger] is well known ; the Turks call it *yolbārs*. It is an enemy of the lion and the panther, and can overcome both. When it is sick, it eats a dog, and recovers. It brings forth its young beside the herb cinquefoil¹ ; and it suckles its cub once every three days.

Its Properties.—Its bile beaten up with water and painted on the head of one in delirium² will cure him ; if a woman carries it on her she will not become pregnant, and if she be pregnant she will miscarry. Those who tie its ankle-bone on them will not be tired by long walking—not even if they go twenty leagues. To sleep or to sit on its skin gets rid of tapeworms³ ; and the smoke of its skin drives away noxious creeping things except ants. Its fat is the best remedy for hemiplegia.

Harish [the Rhinoceros].⁴—In the '*Ajā'ibu-l-Makhlūqāt* it says that it is an animal like a calf, very powerful, and having

¹ The cinquefoil is the genus *Potentilla*, or more particularly *P. reptans*, according to Bentham and Hooker. This latter species extends through Northern and Western Asia as far as the Himalaya (Hooker) ; or through Russian Asia except the extreme North (Bentham and Hooker). The derivation is obviously پنج انگشت, = " five fingers ".

² P adds سرسام و.برسام after سرسام ; is this dittography on P's part, or have other copyists omitted و.برسام knowingly, thinking it to be dittography ? برسام = inflammation of the diaphragm (Schlimmer) ; pain in the breast, wind in the stomach, pleurisy (Steingass, *Pers. Dict.*).

³ حب القرع is a corruption, found in medical works, of حب القرع ; the latter name has been given because of the resemblance of the segments of the worm to the seeds of the gourd.

⁴ The Rhinoceros appeared as *karkaddan* in the last Section ; *sinād* also seems to be the same animal. In *Damīrī* the rhinoceros is

a single horn on the front of its head, like the *karkaddan* ; and Jauharī states in the *Siḥāḥ* that this beast is the *karkaddan*. It is a very hostile animal, and lives in Sīstān and Bulgaria. Its blood taken by one suffering from diphtheria will open up [the obstruction] immediately. Its flesh cooked with centaury will cure one suffering with colic. The ashes of its ankle-bone mixed with its fat cures marasmus.

Dubb, the Bear, called *ayū*¹ by the Turks, and *ōtka* by the Mongols. It is an ugly and dirty² animal ; and it is at enmity with the cow and the panther. The Arabs call its cub *daisam*. When the young is born, its parts are intertwined together, and the mother licks it—so much that the parts become distinct, and in the twinkling of an eye she carries it off³ into a corner from fear of ants. The eye of a bear tied up in linen and bound on a person with quartan fever will cure him. Its bile, ground up with pepper and used as an ointment on ringworm of the scalp, will make the hair grow ; and it will cure carious teeth, and dimness of vision, and epilepsy. Its fat pounded up with filbert nuts will make hair grow in ringworm of the scalp, and will cure convulsions and (maculo-anæsthetic) leprosy. If its blood be mixed with chiretta root and rubbed on any member, no hair will grow there.

Dhi'b, the Wolf, is called *sirḥān* by some of the Arabs, *qurt* by the Turks, and *hīna* by the Mongols. It is a malignant, impudent and spiteful animal ; and the female is worse than the male. Every animal retreats when it sees a man, except the wolf, which comes forward. If the man sees the wolf first the victory will be his ; but if it sees him first the wolf will overcome the man. The wolf carries off the sheep

described under *sinād*, while *ḥarīsh* refers to “ a certain speckled species of serpents ” ; but the latter term is also said by him, quoting al-Jauharī, to be applied to a certain beast having claws like those of a lion, and a horn on its head, which the people call *al-karkaddan*.

¹ Transliterated *āyi* in Redhouse's Dict.

² For اطلب I must, I think, read اطلس, in spite of its not having any MS. support.

³ I am not quite satisfied with the reading ; پیدا شود and درهم رفته are not quite obvious ; can هر لحظه mean “ immediately ”, or is it possibly an error for في لحظة, as I have translated it ?

at dawn, because then the dog is asleep ; he bites the sheep behind, forcing them on from the rear, till he has driven them far from the flock, and then falls on them. The wolf has an access of sexual excitement once a year ; and the female holds the male within her tighter than the dog does, so that if both be killed in this state they cannot be separated.

Its Properties.—If its head be hung up on the tower of a pigeon-house, neither cat nor weasel nor any noxious animal will harm the pigeons ; and if it be buried where sheep are kept, they will all become sick—indeed they will die ; if its ashes be applied to aching teeth the pain will be cured. If its eye be tied round the neck of a horse, it will run far. Carrying its right eye about one will dispel fear from the heart at night ; and its left eye will cause sleeplessness. A quarter of a drachm of its bile with a grain of musk wards off epilepsy ; if a woman carries its bile on her she will become pregnant ; applied to the eye it prevents cataract, and clears up corneal opacity. Its blood mixed with oil of nuts and dropped in the ear cures deafness ; and if a woman takes it internally she will not become pregnant. If its testicle be roasted and eaten it will give sexual power, and women will not turn away from the man. Sleeping on its skin will take away colic. If its blood be buried in a village, flies will quit it. If one with colic drinks its urine he will be cured. Its liver is beneficial in all diseases of the liver. Its dung relieves colic.

The wolf never under any circumstances becomes tamed. In the *Jāmi'u-l-Hikāyāt* it says that a certain Arab brought up a wolf-cub on sheep's milk ; when it grew up it tore the sheep to pieces and ate it ; the Arab said : “ *Thou wert nourished on her milk and grew up among us ; what then told thee that thy father was a wolf ?* ” The male wolf sometimes unites with a bitch, and the female wolf with a male dog ; their offspring is called *daisam*¹—it is noble on both sides, partaking of the nature of both parents.²

Rukh.³—In the *Jāmi'u-l-Hikāyāt* and the works of Abū

¹ The same word as is given above for a bear's cub.

² Said ironically, it would appear.

³ The name is also given to a huge fabulous bird, 'Anqā or Sīmurgh ; cf. p. 79.

Raiḥān (Bīrūnī) it is said that it lives in the land of Hindūstān, and has two horns like the mountain ox, and on its back four humps, and it can overcome most terrestrial animals—hence the learned have drawn a parallel between it and the rook in chess.¹ Except natural death nothing can destroy it. Its death usually comes from the animals it has killed remaining on its horns; worms breed in them, and fall thence on to its back, and bore into it till they reach its belly, and the animal dies. Or at the sound of thunder it throws itself down from the mountain and so dies. Its flesh and skin and bones and dung are all deadly poisons.

Siwānis.—In the '*Ajā'ibu-l-Makhlūqāt*' it says that it has twelve orifices in its snout; when it draws breath it makes the sound of a flute. Birds gather continually on its head, and animals in front of it, and listen to the sound; and it kills and eats some of them. It lives mostly in the Kābul country.

The **Shādawār** is a fierce carnivore. In the '*Ajā'ibu-l-Makhlūqāt*' it says that it has two horns, each with twenty-one branches, all of which are hollow inside and provided with a hole; when the wind blows on it it gives forth a sweet sound, and beasts and birds gather round and listen to the sound, and as it finds opportunity it seizes on one of them as a victim and devours it. And men take its horns as a present for kings, and they set them up where the wind blows, so that they may give out those sounds; sometimes the sound it makes is so plaintive that it excites a sentiment of pity.

Dabu', the Hyena, called *diltū* by the Turks, is a stupid² animal; it can be beguiled by talking to, and so killed. It has both male and female organs, in the manner of a hermaphrodite, and every year the organs of one sex are excited. The Arabs call its young *fur'ul*. It is at enmity with the dog—to such a degree that if the shadow of the hyena falls on the dog, the dog ceases its flight, and the hyena comes up with it and eats it. It has a friendship with the wolf, and they copulate together, and their progeny if the father is the hyena

¹ The name being the same.

² Damīrī quotes the proverbs "*More stupid than a hyena*", and "*This is not concealed [even] from the hyena.*"

is called *sab'*, and if the father is the wolf *q̄habār* ; and wolf and hyena suckle each other's young. In the sect of the Imām *Shāfi'ī* (*may God be well pleased with him !*) it is lawful to eat it.

If all the parts of the hyena are boiled in a cauldron, the broth and grease are beneficial in all pains due to cold. And if its head be merely placed in the tower of a pigeon-house, many pigeons will gather in the tower. One who carries about its tongue will overcome his foes, and will be eloquent in discourse. Its liver, burnt and pulverized, and used as an application to the eye, gives clearness of sight and cures corneal opacities. Its bile applied to the eye prevents cataract and makes the eyes to shine. Its brain induces sleep. Those who rub its fat on their eyebrows become pleasing in the eyes of mankind, especially in those of women. Its male organ, dried and pounded up, used in a quantity of two *dāngs*, gives abundant sexual power ; carried about, it gives vigour in walking, so that a man can go for twenty leagues. And if it be put in a woman's food without her knowledge, she will no more have desire for man. If its private parts be tied on a person in fever, this will cure the fever ; and no woman will look on a man who carries them on him without becoming fond of him ; and similarly if they are tied on a woman she will be beloved by men.

'**Anāq**, the lynx,¹ is called *qarā qūlāq* by the Turks, and *sīlādasūn* by the Mongols. It is an animal that hunts, and like the dog and cheeta is capable of being taught and trained. Its colour is yellow with black spots. It is smaller than the cheeta and larger than the dog. It often serves the lion, and eats of what he leaves of his prey ; but from fear of the lion's rage it does not go very near him.

The '**Anaza** is an animal with a slender snout, living in the desert ; it is seldom to be seen. It seizes hold of the ass from behind and kills it ; some of it it eats, and some it leaves. And certain of the learned have said that it is to be reckoned among the devils.

¹ There seems to be no doubt as to the animal meant here by '*anāq* ; but in *Damīrī* '*anāq* is the name given to a female kid, and '*anāq al arḍ* is the badger.

The **Gharaṭṭa** : In the *Jāmi‘u-l-Hikāyāt* it says that its voice resembles man’s. It lives in the lands of the West ; sometimes it enters a children’s school, and utters human speech ; the children think that the teacher is in the school, and enter, and the *gharaṭṭa* falls on them and kills them.

The **Farṭalis**¹:—The *Jāmi‘u-l-Hikāyāt* says, too, that this is a beast of prey, from whose eyes and nostrils fire proceeds, so that it burns everything it meets with, and the air becomes infected by its breathing. But they are not found in inhabited regions, and live in deserts, and are few in number.

The **Falā** is an animal smaller than a jackal, with a very wide mouth. It is of an earthy colour ; when it sees another animal it so clings to the ground that it cannot be seen, so that when the other animal gets near, it kills it.

Fahd, the cheeta, is called *pārs* by the Turks. It is a bad-tempered animal, very fierce, and somnolent ; one that hunts, and capable of being taught and trained. The female is swifter than the male, since she needs to hunt more because of feeding her young, and the same rule holds also for other beasts of prey ; and for this reason too² the cheeta becomes pregnant once every three years. In the *‘Ajā’ibu-l-Makhlūqāt* it says that if the lion couples with the leopard, the offspring is the cheeta, in the same way that the mule is born of the horse and the ass. When the cheeta is sick it eats a dog, and recovers. The cheeta is soothed by sweet sounds, and is fond of wine also. Its bile mixed with honey and salt and applied to a wound will heal it. Eating its flesh gives strength of body and keenness of intellect. Its blood used as an ointment on rheumatic joints will cure them ; if taken internally it causes stupidity. Rats will quit any place where its dung is scattered.

The **Qaṭ‘ā** :—In the *Jāmi‘u-l-Hikāyāt* it also says that this is an animal like a ram, which has two horns, and a very great power of running, and no animal can come up with it ; and every animal dies that is wounded by its horns. The hunters

¹ The lithograph adds after the title, “ *Farṭalis* is a Greek word meaning ‘looking at the ground’ ” ; but this is pretty certainly a gloss which has been incorporated in the text.

² Why for this reason ? The connection is not very evident ; is the young cheeta supposed to require feeding by its mother for three years ?

dress up a beautiful maiden and bring her and set her where it is to pass, with her bosom open ; the *qat'ā* then comes and sucks her breast and becomes intoxicated ; and the hunters tie it up and carry it off.

Kalb, the dog, is called *īt* by the Turks, and *nūqā* by the Mongols. Although it is the basest and filthiest and most shameless of animals, yet it is a faithful beast, patient in undergoing hardships and in enduring hunger, in rendering service and in keeping off enemies. It follows up game with quick intelligence, and although kept hungry it is faithful and will not leave its master, acknowledging the duty of obedience. And in respect of followers the Arabs have made this comparison : *Starve thy dog, and it will follow thee*. It sleeps little and lightly. When its belly pains it, it eats ears of wheat and is cured. They say the hunting dog must have long legs, a small head, and prominent eyes ; its best food is bread crumbled in broth.

Its properties.—Any place in which the eye of a black dog is buried will fall into ruins. One who keeps the tongue of a black dog in his boot will be safe against anything that bites. Its bile cures dimness of vision. If one bitten by a mad dog eats dog's liver, he will be cured. The brain and fat of a dead dog used as an ointment on tuberculous glands will cure the disease. If a dog's hair be tied on one in an epileptic fit, he will recover consciousness. If its urine is rubbed on warts they will disappear. The dog and wolf pair together, and their offspring is called *daisam*.

Kalb 'aqūr, the Mad Dog,¹ is one of the “ five scoundrels ”, and ought to be killed. Everyone it bites is in danger of death for forty days ; after that they are safe. And the sign that the danger is over is that before forty days are past an animal comes forth from the private parts of the sick person ; and the sign of death, that they are afraid of water.

The **Māritū'ūn** :—In the *Jāmi'u-l-Hikāyāt* it says that its body is like that of the lion, and its tail resembles that of a

¹ Lit. “ a biting dog ” ; there is no authority in the Dicts. for translating “ mad dog ” ; but the Persian term which follows the Arabic *kalb 'aqūr* is *sag-i-diwāna*, and from the context this is evidently meant. It is curious that it should be distinguished as a separate species.

scorpion, and it is a quick runner. It lives in the West, and devours men. The noise it makes is like the sound of the 'Irāqī pipe.

Namir, the Leopard, is called *qaplān* by the Turks. It is a tyrannical and arrogant animal, very strong, swift, a [good] jumper, and of handsome appearance. Its back is extremely weak, and gives way if it feels but a slight degree of pain. It and the snake are close friends, but it is at enmity with all other animals. When it kills its prey it sleeps three days and nights, and on the fourth day it goes forth to hunt again. Rats will congregate in any place where its head is buried. If its bile is applied to the eyes, it will give increased clearness of vision, and will prevent cataract. Its fat used as an ointment on old wounds, or on a hemiplegia, will cure them. If its male organ be boiled and the broth drunk, it will restrain incontinence of urine, and allay pain in the joints. If one of its bones be hung about the neck of a child at the breast, it will take away cough. Sitting on its skin will cure piles.

THE FOURTH SECTION

Concerning Poisonous Animals and Creeping Things

Of these, small and great, there are thirty-nine kinds, which we will enumerate in alphabetical order.

Aradat [the "White Ant"],¹ a small white worm; it eats earth, and after a year it puts forth wings, and falls a prey to the sparrows. Its nature is cold and moist. The ant is its enemy. People keep it away by arsenic.

Af'ā [the Viper],² a kind of snake; most are females; it has a short tail. In the hot season it lies concealed in the ground, and when it comes forth it has become blind; it eats fennel and regains its sight. When it falls sick it eats olive leaves, and recovers. Its bile is a deadly poison for which there is no remedy. Its blood gives brightness to the eye, and prevents cataract. Its flesh protects against severe illnesses, and gives strength of limb, and cures dropsy and

¹ Forskāl gives *Termes destructor* = *T. fatale* Linn. as the equivalent.

² Perhaps *Vipera lebetina* (Morocco to Kashmir); but more than one species may not improbably have been included under the name.

tubercular leprosy and dimness of vision ; it causes sexual desire, and counteracts the viper's poison ; and if it is rubbed on the body along with olive oil hair will grow there. The ashes of its skin are beneficial in ringworm of the scalp. If a cord of an azure or of a red colour be tightened round the neck of a viper till it dies, and the cord then be tied round the neck of one suffering from diphtheria, he will be cured.

Ankan [the Bug] is called *mala* by the Tabrīzīs. It has an offensive smell.

Barghūth, the Flea, is called *barka* by the Turks. It is a jumping and biting animal ; it lives not more than five days ; its food is the louse ; it dies at the smell of the leaf of the oleander.¹

Thu'bān, the Dragon, is called by the Arabs *tinnān*, by the Turks *lū*, and by the Mongols *moghūr*. It is a huge-bodied animal, terrible in aspect, with wide mouth and many teeth, with flaming eyes and of great length. At first it was a snake, and in process of time became a dragon and changed its shape ; and on this subject they have said : “ When the snake finds its opportunity it becomes a dragon.” The author of the '*Ajā'ibu-l-Makhlūqāt* says that when the snake's length reaches thirty yards, and its age a hundred years, they call it a dragon ; and it grows gradually bigger until it becomes such that the animals on dry land are terror-stricken at it ; God most high then casts it into the sea ; and in the ocean also its size increases, so that its length exceeds ten thousand yards ; and it puts forth two fins like a fish, and its movements cause waves in the sea. And when the damage it does becomes manifest in the sea also, God most high sends death on it, and a wind casts it into the land of Yājūj and Mājūj² to be their food. From this the excellence of the way of life of the tribes Yājūj and Mājūj may be judged—since the various parts of their bodies remain thus unharmed by animal flesh, it must be because they lead so excellent a life.³ Eating the dragon's heart

¹ *Nerium oleander*, according to Schlimmer.

² Yājūj and Mājūj are Gog and Magog.

³ I do not understand this. Gog and Magog are represented in the Quran (xviii, 93 sqq.) as doing evil in the land in the time of Dhū'l Qarnain. Can

increases valour ; animals are overcome by the eater. If its skin be tied on a lover, his passion will subside. The state of any place where its head is buried will become pleasant.

Jarād, the Locust, called by the Turks *jikurdūk*.¹ It may be eaten, according as the Prophet (*may God pour blessings on him and preserve him !*) said : *Lawful to you are two dead things, and two kinds of blood ; the dead things are fish and locusts, and the kinds of blood are the liver and the spleen.*² The locust is a very maleficent animal ; some of them leap, and some fly.

Its Properties.—If the long legs of the locust are tied round the neck of one suffering from quartan fever, the fever will subside. The smoke of locusts cures piles, and sets free the urine in strangury. Their ashes are useful in fistula.

Hirbā [the Chamaeleon], the Sun-Worshipper, always has its face towards the sun. First it is ashen in colour, then it becomes yellow, then green ; and when it is pursued it makes itself seem bigger. If it is enclosed in clay and put underneath the fire for three days and nights, and then tied on an epileptic, the epilepsy will be cured. If it is skinned outside the village and cultivated land, and its skin hung up on an eminence within the village, their crops will be safe from frost and from a plague of locusts.

The **Hurqūṣ** : In the '*Ajā'ibu-l-Makhlūqāt*' it says that it is bigger than the flea, and at the time of its death it puts forth two wings ; and it principally bites women, just as the ant bites men.

Harish, the Earwig,³ is an insignificant worm.

The **Hasara** is a very small animal.

the sentence be ironical, the real meaning being that since these tribes find dragon's flesh suitable food they must themselves be of a similar nature ? There are no noteworthy variants in the MS. readings.

¹ In modern spelling چکرگه , chèkirgè. Forskāl gives *Gryllus gregarius* as the equivalent of جراد .

² The " dead things " are such as have died of themselves, not slaughtered, all such being unlawful, except locusts and fish. The liver and spleen are called " the two bloods ", I suppose, from their resembling a mass of clotted blood.

³ We have had this name before for the Rhinoceros. The word does not appear in the present sense in Damīrī.

Ḥalzūn [the Snail] is a worm which lives amongst damp stones ; they are plentiful on the banks of rivers and large streams. Used as an ointment on the forehead, they prevent the formation of corrupt humours in the eye.

Ḥimāru-l-Qabbān, the Woodlouse, an inoffensive animal, good for warding off the epilepsy of children.

Ḥaiyat, the Serpent, called by the Turks *yīlān*, and by the Mongols *mūqā* ; the most malignant and longest-lived and the smallest eater of all animals ; it is one of the five reprobates, and ought to be killed. The obligation to kill it is such that one must undertake it even in the midst of prayer ; as the Prophet (may God pour blessings on him and preserve him !) has said :—*Kill the two black ones [even] in prayer—the serpent and the scorpion. And the Prophet (on whom be peace !) said : Whoso kills a serpent, he has ten good actions [to his credit]. And it is handed down from ibn ‘Abbās (may God be well pleased with both of them),¹ from the Prophet (may God pour blessings on him and preserve him !) : Verily he commanded the killing of snakes, and he said “ Whoso leaves them alone in fear of their revenge, he is not of us ” ; and he said (peace be on him !), “ Kill the serpents, all of them ; and whoso fears their revenge, he is not of me.” And he said (peace be on him !), “ Kill the snake, and pay no heed to the inviolability of Satan ” ; referring to the fact that Satan was concealed in the serpent’s head, and entered Paradise and tempted Adam (on whom be peace !). And ‘Abdullāh ibn Mas‘ūd (may God be well pleased with him !)² said : “ Whoso kills a serpent, it is as if he had killed an unbeliever ; and whoso kills an unbeliever is a hero, and a hero goes to Paradise.” And ‘Abdullāh ibn ‘Abbās (may God be well pleased with both of them !) said : “ To kill a serpent I hold preferable to killing an unbeliever.” And all that are poisonous come under the same rule, and are of one kind and are of the five scoundrels.*

The kinds of serpents are numerous ; the Arabs call the

¹ “ Both of them,” i.e. both ‘Abdullāh the son of ‘Abbās, and ‘Abbās himself.

² “ Both of them ” are not here included in the benediction because the father, Mas‘ūd, was an unbeliever ; this ‘Abdullāh was one of Muḥammad’s earliest converts.

black and white *arqam*, the dock-tailed *abtar*, and the restless kind *naṣnāṣ*, and a deadly snake they call *halhal*. And the snake sheds its skin every year, and a spot appears on the back of its neck, and its age is the number of the spots. And its age reaches a thousand years ; but after one hundred years it becomes a dragon. And it lays thirty eggs, in accordance with the number of its ribs ; but ants and gnats and worms destroy most of them, and few young are hatched. And when a scorpion stings it, it settles on a salt-pan, and recovers ; and if it does not find a salt-pan it dies. And the various kinds of snakes can be divided into four sorts ; the first sort kills a man at a mere glance—they are called *qahqaha*, and are the worst of all snakes ; they are found on the west side of the Egyptian desert, and on the Mount of Serpents in Turkistān ; and the snakes cannot come outside these habitations, since whenever the cry of the *wamang* reaches them they die therefrom.¹ The second sort is that which kills a man by its cry ; the third by poison ; and the fourth sort is that which has no poison. The poisonous sort, again, are of three kinds ; when the first kind strikes, there is no possibility of cure—it kills immediately ; [the bite of] the second kind admits of remedy, but requires time [for a cure] ; the third is quickly cured. Of the poisonous snakes the *Shāh-Mār* [“ King Snake ”] is the worst ; there is no possibility of resistance to or respite from its poison ; it is not larger than the hand, and there are white lines on its head ; and it burns up all the ground it passes over, and for a long time there is no growth on it ; and every bird that flies over it [i.e. over the snake] falls down, and every animal that hears its cry flies or dies.

The Properties of the various parts of the serpent :—Eating its flesh wards off tubercular leprosy. Its skin gives the senses the strength of youth, and cures tubercular leprosy, and ringworm of the scalp, and dropsy, and piles ; and when, after eating its flesh, its fat mixed with salt is used as an ointment on piles, it brings about a cure. Its skin, burnt in a copper

¹For the *wamang* (a species of owl, v. sub voce *Hamāmat*, p. 91) and the snakes, cf. p. 50.

vessel and rubbed up, cures pannus¹ and pain in the eyes. Its eggs pounded in a mortar and rubbed on (aculo-anæsthetic) leprosy will effect a cure.

Kharaṭīn [Earthworms] are red worms living in damp earth. Baked and eaten with bread, they reduce the size of a stone in the bladder, and bring about its expulsion. When dried and eaten they cure the yellowness of jaundice. In difficult labour they bring on delivery immediately. Their ashes applied to the head with oil of roses make the hair to grow ; and if some of these worms are tied up in the coif of a woman without her knowledge, she will desire sexual intercourse. Earthworms along with *Anthemis pyrethrum*² and gum euphorbium in equal parts, kneaded in olive oil and smeared on the male organ, strengthen it and increase sexual power.

Khunfasā, the Black Beetle,³ called *qanqūr* by the Turks, is a persistent animal⁴ which has its origin in rotting dung. One kind is the *kathīru-l-fusā*⁵ ; this, boiled in olive oil and used as an ointment on piles, will cure them ; and if dropped in the ear will cure deafness. And if the animal be cut in two and its juice applied to the eye on a bodkin, it will cure ophthalmia. When a black beetle is contained in the fodder of cattle, any beast that eats it dies ; and if it be cast at a young fawn, the fawn dies. And there is a kind of beetle that rolls along [a little ball of] dung ; they call it *ju'al*, and scents deprive it of sense, while stinks revive it again. Its ashes are a remedy for large wounds.

Dūd, Worms, are of various kinds. One kind, called the

¹ Pannus is an opaque and vascular condition of the cornea, due to the constant irritation by the rough inner surface of the lid (in trachoma or granular lids).

² So Schlimmer explains عاقر قرحا .

³ As equivalents of خنفس Forskāl gives *Tenebrio hispidus*, *T. vulgaris*, and *T. polychrestus*.

⁴ " Persistent " in returning after having been cast away ; cf. Lane's *Ar. Dict.*

⁵ " Emitting much wind from the anus "—cf. Damīrī, and Lane sub voce فسو .

two-headed, is warm in the first and dry in the second degree. It is useful for tumours and piles.¹

Dūdu-l-Qazz, the Silkworm, called by the Persians *kunāgh*. Zahīru-d-Dīn Fāryābī says (verse) : “ The silkworm though a feeble thing spins out its thread from its heart’s blood ; [then] thou bringest it into the assembly, [saying] ‘ here is satin, there silken stuff of great value ’.” This worm is a mighty example of the manifestation of the power of the Artificer with whom none may be compared, the Creator of “ *Be, and it was* ”, who from the slime of such an insignificant worm produces such elegant garments ; *praised be the sublime and mighty Creator !* Its eggs are smaller than poppy-seed ; in spring the women tie them up for some days in their belts and keep them under their breasts, till, through the action of the warmth of the human body, they show signs of life, and become like poppy-seed ; then they put them on a tray, and scatter over them leaves of the white mulberry tree cut up small with scissors. And they increase in size daily, and grow large on that diet, till they are the size of a lentil ; [then] they remain motionless three days and nights, and then again for a week they busy themselves with eating. And they rest thus three times ; finally their body becomes a worm, a finger’s breadth in length ² and of the shape of a . . .³ Then they begin to spin a cocoon, winding it round them till they become like small eggs ; and the firmer the substance of the “ egg ” [i.e. the cocoon] the better the silk. If the weather is fine, they dry these cocoons in the sun, and wind off the silk ; but if

¹ The name “ two-headed ” recalls the Amphisbænidæ, worm-shaped lizards without limbs (except the genus *Chirotes*). Certain genera are found in Africa, and round the Mediterranean. *Amphisbæna* itself (tropical America and Africa) may not have been known to Arabic authors ; its short rounded-off head and almost equally blunt tail have occasioned the name “ cobras de dous cabezas ” (snakes with two heads) ; the scientific name refers to their capability of moving backwards and forwards (ἀμφίς at both ends, βαίνω walk).

² انگشت (lit. “ a finger ”) is given as meaning a measure of nine inches ; but the length of the silkworm is more like a finger’s breadth, as I have ventured to translate.

³ I am unfortunately unable to decide what this word is,—A منجه, BC منجه, D منجه, P هنجه (? هنجه), V منج انكين, lith. منجه.

the weather is cloudy and damp, the worm perforates the cocoon, and comes out and puts forth wings, and ¹ deposits eggs ; then it flies off [and] is eaten by birds. But the perforated cocoons are of little value, and silk cannot be wound from them. And if in perversity they do not pupate [lit. “ go into the cocoon ”] when they should, they give them the leaf of the black mulberry to eat, and then they pupate.

And silk is warm and dry in the first degree. It strengthens the heart, and fattens the body. When burnt, its ashes, applied to the eye, increase its brightness.

Dīku-l-Jinn [Cock of the Jinn, a certain insect]: In the ‘*Ajā’ibu-l-Makhlūqāt* it says that it is found in flower-gardens. If cast into old wine so that it dies, and then put in a new earthen bottle and immediately buried within a house, poisonous animals and creeping things will not enter it.

Dīlmak [a venomous Spider]: Certain of the Persians call it *sarnīk*, and the Qazwīnīs *kharra-zū*. When it stings a man he must not drink water.

Dharāriḥ [Cantharides, Spanish Fly],² a beetle whose colour inclines towards red and black. It is warm and dry in the third degree, and is a mortal poison ; if anyone who eats it escapes death, his bladder becomes inflamed and he suffers from retention of urine ; his vision becomes dim, his penis and pubic region swell, and his mind becomes impaired. If at three successive paroxysms it is tied on a patient with quartan fever, he will be cured. If that variety which is found in burying places be applied to chloasma it will cure it ; and if those that are found within flowers be cast into olive oil and left until they disappear, and if then [the oil] be rubbed on a hook used for dressing vines, no worms will attack the vines. Cantharides applied in an ointment is beneficial in scabies, rashes, morphœa, warts, (maculo-anæsthetic) leprosy, and cancer.

¹ The words درازیش کرد شده, which follow here, seem to be wrongly placed—perhaps transposed from a few lines back ; I omit them in the translation.

² Called *Meloe majalis* ? by Forskāl (*M. fasciata* in the “ *Materia Medica Kahirina* ”).

Rutailā, a kind of Spider,¹ when old called by the Qazwīnīs *wandar*. When it crawls over a man's body it causes endless pain, since all its feet are like stings, and poisonous ; and it turns the colour of the face yellow, and causes headache and sleeplessness, and is very deadly ; and it may bring on involuntary erection of the male organ and cause seminal emission. Its cure :—let him smell human excrement fasting, and sit in a hot oven till he sweats and is cured.

Sāmm abras, the *karpāsū*,² is a poisonous lizard, with small head and long tail ; the Qazwīnīs call it *khargalāsh*. It is an animal which causes great pain in any part over which it runs, and may even kill. Concerning it it has been said that to kill it is better than to set free a slave. It enters no house in which there is saffron. If it is tied on a sufferer from quartan fever, the fever disappears. If its flesh be placed on one bitten by a scorpion, it draws out the poison ; and if on the wound of an arrow, it brings out the arrow-head.

Surfa, the *darakht-suft* [tree-borer],³ has two teeth, by means of which it can perforate anything.

San,—a pest of the ears of corn.

Sūs, [the Weevil],⁴ the louse of corn. There is one variety that attacks woollen garments ; the Qazwīnīs call this *lanab*.

Shabtāb [the Glow-worm], a worm which shows forth at night like a lamp ; the Tabrīzīs call it *chirāghla*.

Šaršar [the Cricket], the *tātūk*,⁵ in Arabic called also *bint wardān* ; it cures piles, and is useful also against the poison

¹ According to Jayakar, this may probably be *Galeodes*, belonging to the Solpugidæ ; Lane identifies it as *Phalangium*, belonging to the Phalangidea or “ harvestmen ”.

² One of the large kinds of geckoes—a *Ptyodactylus*, according to Jayakar. “ Geckoes are absolutely harmless ; they cannot even inflict painful bites. However, in many countries they are feared as much as or even more than the most poisonous snakes ” (Gadow, in *Amphibia and Reptiles*, Cambridge Nat. Hist.).

³ Lane gives a very long explanation of سرفه ; of the meanings there given, from a number of Arabic lexicons, by no means all would seem to refer to the same insect ; a number of separate species must have been included under the same name.

⁴ The larva of *Phalaena tineæ* and of *Curculio* (Jayakar from Lane).

⁵ *Tātūk*, the name by which the Arabic *šaršar* is translated, is not in the Persian dictionaries ; it may have been a name in use among the Qazwīnīs. Forskāl identifies this animal as *Blatta aegyptiaca*.

of reptiles. Burnt and rubbed up, and mixed with antimony, and applied to the eyes, it gives acuity of vision ; and mixed with ox-bile it takes away pterygium.

The ‘**Azāyat**¹ resembles the chamaeleon. If tied up in a cloth and hung on one suffering from fever, the fever will disappear. One kind is red like a ruby ; if this be placed on a tray, all food laid on that tray becomes bitter. It lives on Mount Lagzī.

‘**Aqrab**, the Scorpion, called by the Turks *jīyān*, is the most hideous and noxious of creeping things. It has eight legs, and its eyes are on its belly.² Its young come forth from its back, and before coming forth eat the mother’s internal organs. When it runs about, it stings with its tail whatever comes in contact with its head. If one is caught in a vessel and put into the oven till it is reduced to ashes, half a dāng of the ash taken internally will reduce the size of a stone in the bladder and then expel it ; this ash too, mixed with oil, will cause the hair to fall out from any place to which it is applied ; and is also beneficial in long-standing fever and in palsies. The smoke from a scorpion will expel other scorpions from the house. Scorpions dried and rubbed up with vinegar, if applied on (maculo-anæsthetic) leprosy, will effect a cure.

‘**Ankabūt**, the Spider, is called by the Turks *urumjūk*, and by the Mongols *āhamīn*³ ; it is of several kinds. They prepare a net as a snare for flies, which form their food. The male spins the thread and becomes a female. A spider tied up in a black cloth and hung on a patient with fever will soon cure the fever ; if rubbed up in drink and given to one with mucous fever,⁴ the fever will disappear immediately ; and if rubbed up and applied to a place from which blood is flowing, the bleeding will stop. The smoke from spiders

¹ Identified by Jayakar as the lizard *Chalcides ocellatus*.

² By its “ eyes ” are here meant the openings of the book-lungs ; the eyes are really on the upper surface of the head, but are inconspicuous.

³ The modern spelling of the Turkish is اورمچك , *urumjèk*. My reading of the Mongolian word is merely a conjecture.

⁴ I do not know what تب بلغمی is ; it is not in Schlimmer ; بلغم is one of the four humours of the body, phlegm. May one suppose it to have been a bronchitis with much expectoration ?

will expel mosquitos from a house. If a cobweb be applied to a bleeding spot the bleeding will stop.

Fasāfis,¹ [Bugs] resemble ticks. Eaten with vinegar, they bring up from the throat leeches caught there. If a woman carries them about her, she will be safe against having hysterics. If rubbed up and laid on the orifice of the penis they will give relief in strangury. If they are eaten, no biting thing will have any effect on the eaters. If taken with beans before sleep, they will cure quartan fever.

Qurād, the Tick, is called by the Turks *géné*. If it be brought into the mouth of a child that has not yet taken any food, and that child, arrived at manhood, takes water into his mouth and scatters it over sheep infested with ticks, all the ticks will fall off and die.

Qirmiz, [Kermes],² a worm resembling the silkworm ; it weaves [a covering] round itself and dies within it, but some fly out and lay eggs ; and from the material they have woven the grains of kermes are made. They are plentiful in Georgia.

Qarīni, the *Mār-i-bālīn* [“pillow snake”] called by the Turks *kalras*, is a biting animal, and poisonous.

Qaml, the Louse, called by the Turks *bīt*, and in Mongolian *būsūn* : it is engendered by sweat and filth, and its colour accords with the colour of the place where it dwells. The Arabs call its eggs *ṣu’āb*, and the Persians *rashk*. If people want to know whether it is a girl or a boy in the womb of a pregnant woman, they squeeze out some of the woman’s milk on the palm of the hand, and cast a louse into it ; if it makes its way out [of the milk] the child will be a girl, and if not, a boy ; since the milk of a woman who carries a girl is thin, and the louse can escape from it, and that of one who carries a boy is thick and does not give it passage. The matter is one of surmise, and only God most high knows the truth of it. *He, the most high, has said :—Aye, God !—with Him is the*

¹ None of the Persian texts gives the spelling correctly ; the author’s original perhaps had *فرسافس*. The singular is *فِسْفِس*, *fisfis*.

² *Coccus ilicis*, an insect which feeds on the tree *Quercus coccifera*. Either the reading or the author is wrong ; the grains of kermes, used as the source of the red dye, are not made from what the insects weave. Forskāl calls *قرمز* *Coccinella 7-punctata*.

*knowledge of the hour ; and He sendeth down the rain—and He knoweth what is in the wombs.*¹

The **Nibr** [Gadfly] resembles a tick. It stings camels and asses, and by reason of the wound raises swellings on their hide

Naml, the Ant, is called by the Turks *jūmālī*, and by the Mongols *qamūrīqā*. The story of the disputation between Solomon (*on whom be peace !*) and the ant in the sacred word [i.e. the Quran] is a long one ; it is promulgated and revealed in the sura of the Ant. The Ant is forbidden a food. It is so greedy and such a hoarder that, although its knws that it will not live more than a year, it accumulates food for several years. Anas ibn Mālik (*may God be well pleased with them both !*) narrates as a tradition of the Prophet (*may God pour blessings on him and preserve him !*) :—“ *Kill not the ant, for Solomon (on whom be peace !)* went out seeking water, and lo ! there was an ant standing upon its feet and spreading out its hands and saying, ‘ O God, we are a creation from thy creation, we cannot do without thy bounty ; O God, punish us not for the sins of thy servants who have sinned, but water us with rain, by which thou shalt make to grow for us trees, from which thou shalt feed us with fruit.’ Then Solomon (*on whom be peace !*) said, ‘ Go back, for you have been watered for the sake of other than you.’ ”

There is a small variety of ant, called *dharrat* in Arabic and *mūrcha* in Persia. The ant has an extremely keen sense of smell, and comes at its food by means of this. And if they see that one [of their number] is slow in gathering in food, they attack and kill it ; and if their abode is damp, they take their eggs out to dry on sunny days, and then carry them back again ; and they divide grains of wheat into two, and lay down coriander entire, for the reason that wheat when divided and coriander entire do not germinate. *And praised be He who has inspired the ant with the subtleties of this matter for the betterment of her condition !*

Hair will not grow on any place where ants' eggs, previously rubbed up, are applied.

At the end of its life the ant puts forth wings, and fancying

¹ Qur., xxxi, 34.

that it can fly like the birds, flies off and becomes food for birds ; hence the saying, “ *When God wills the death of an ant, there comes to her a pair of wings.*”

Waral.—In the ‘*Ajā’ibu-l-Makhlūqāt*’ it says that it resembles the *wazagh* [v. next para.] and the *sāmm abraş* [v. ant., p. 43]. Its head is small and its tail long, and it is swifter than these, and larger in the body. It is the enemy of the *sūsmār*¹ and the snake, and overcomes both. Its flesh and fat make women very stout. If its fat is boiled with sugar and barley-meal and lamb’s flesh and the soup taken fasting, it produces great stoutness. The ashes of its skin mixed with the sediment of olive oil and applied to a torpid limb bring about a cure. Its dung takes away chloasma, and rubbed up and applied to the eyes it cures corneal opacity. In the *Minhāj*² it says that it is a kind of *saqanqūr* [v. ant., p. 16].

The **Wazagh** [a poisonous lizard]³ resembles the *khargalāsh*⁴ ; it is poisonous, and is to be killed. In the *Maşābīh*⁵ it is related of the Prophet (may God pour blessings on him and preserve him !) according to a tradition of Umm Sharīk : *The Prophet (may God pour blessings on him and preserve him !) commanded to kill the wazagh, and said, ‘It blew upon the fire of Abraham.’ That is, at the time when Nimrod threw Abraham (on whom be peace !) into the fire, the wazagh blew on the fire that it might burn the more. And the Prophet (on whom be peace !) said, ‘Whoso kills a wazagh at the first blow, to him there is written down a hundred good actions ; at the second, a number less than that ; and at the third, less again.*

Harū‘ the *Haija* (?), a pest of the leaves of trees.

¹ A species of green lizard.

² There are many works with this title.

³ Perhaps a species of *Heloderma*.

⁴ A local name for the *sāmm abraş*, v. ant., p. 43.

⁵ There are several works of this name ; possibly the one here meant is that of Baghawī (d. A.D. 1116 or 1112)—a celebrated collection of traditions.

THE FIFTH SECTION

Concerning those Animals, certain of whose Members resemble Man

Of these I shall bring forward eleven kinds, which we have read of in books, and of which the report has gone forth from trustworthy narrators who have seen them.

Asbsār [“resembling a horse”]:—In the ‘*Ajā’ibu-l-Makhlūqāt*’ it is said that in the isles of the China Sea there is a kind of animal, tall in stature, with head like a horse and body like a man; and they have two wings which help them in progression.

Khirṣār [“resembling a bear”]:—In the same work too, it is said that there is an animal born of a bear and a man, in form and speech like a man, but in the quantity of hair on its body like a bear; but it is not endowed with understanding and judgment, and its speech also cannot be understood.

Dū Paikar [“two faces”]:—In the same work too it is said that in the isles of the China Sea there is a kind of animal which has one body and two heads, four arms and four legs, as if two men were to put their backs together. And their voice is like that of birds, but it has meaning, though it cannot be well understood because of the rapidity of their speech. And when they walk they usually go like beasts, on all fours; and it takes place on this wise—that one animal goes along, while the other sleeps reclining upon the back of the first; and when it becomes tired of travelling on this set of hands and feet it turns over and travels on the other’s.

Zāghsār [“resembling a crow”]:—In the ‘*Ajā’ibu-l-Makhlūqāt*’ and the *Jāmi’u-l-Hikāyāt* it is said that there was brought from India as a present for the Caliph an animal whose head was like a man’s and body like a crow’s; and it used to speak a number of sentences—among them: “*I am the crow, the prodigy; I am the lion with the lioness.*”

Sagsār [“resembling a dog”]¹:—In the ‘*Ajā’ibu-l-Makhlūqāt*’ and the *Masāliku-l-Mamālik* it is said that in the isles of the Indian Sea and of that of Ethiopia there is a kind

¹ Or “dogheaded”; cf. the Cynocephali of Herodotus.

of animal with a head in the form of a dog's and a body like a man's, and it has two faces, one like that of a dog and one like a man's. They feed on animals ; and some animals too overcome them and feed on them.

Sulahfāti [“ of tortoise nature ”]:—In the ‘*Ajā'ibu-l-Makhlūqāt*’ it is said that in the isles of the Indies there is a kind of animal with a countenance like that of man and a body like that of a tortoise, and it has two long wings.

Tāyir [“ the flier ”]:—In the ‘*Ajā'ibu-l-Makhlūqāt*’ and the *Masāliku-l-Mamālik* it is said that in the isles of the China Sea there is a kind of animal in the shape of a man, with in addition two wings ; and they fly, and possess speech, but no one understands their tongue ; and in body they are of the size of a child of five or six.

‘Arba.¹—In the *Jāmi‘u-l-Hikāyāt* it says that in the country of Nubia there is a kind of animal with a countenance like a man's, which has two wings and a long tail, and in the hot season uses the tail as an umbrella, like the peacock ; and they associate with men and dance with them.

Filsār [“ resembling an elephant ”]:—In the ‘*Ajā'ibu-l-Makhlūqāt*’ it says that in the isles of the China Sea there is a kind of animal in the shape of a man, which has an elephant's trunk and two wings. It both flies and goes on two legs, and also on all fours. And some of the learned have reckoned it as an animal, and some as belonging to the jinn.

Mārsār [“ resembling a snake ”]: They call it *Mār-i-khandān* [“ the laughing snake ”]. In the ‘*Ajā'ibu-l-Makhlūqāt*’ and the *Jāmi‘u-l-Hikāyāt* it is said that the son of a king of China heard a description of the beauty of the daughter of the king of Egypt, and without seeing became enamoured of her. His father sent messengers and solicited the maiden for his son ; but his request was not received with favour. The king of China wished in retaliation to bring some calamity on the king of Egypt. On account of the distance between them it was impossible to lead an army thither and make war ; so he thought over the matter ; and his wazīr formed a plan. He sent to Egypt a number of beautiful slave-girls accom-

¹ I do not know the meaning to be attached to this word.

panied by a confidential officer, and gave orders in accordance with which the girls were lodged in the brothels of Cairo, and whoever associated with them, they collected his semen in a glass, and when they had obtained a large quantity, they incorporated it with appropriate drugs that he [the wazir] knew of, and laid it by in the house in glasses which the confidential officer concealed. And the semen in the glasses became snakes, with heads in the form of men and bodies like snakes. All who saw them laughed so much that they perished; and by this means most of the people of Cairo and the district round were destroyed. And great desolation overtook the fortunes of the country, till the prime minister of the king of Egypt took steps to obtain a number of *wamang*.¹ Whenever the cry of the *wamang* reached them the snakes died; so the snakes took flight to the deserts and waste places, and from fear of the cry of the *wamang* they dare not come forth. And hence it is that the *wamang* is held in honour in that country; and from that day to this in Cairo and its dependencies there are no brothels. And certain of those snakes exist also in the country of Turkistān in the Mount of Serpents.

Nasnās: In the *Sīratu-n-Nabī* and the *Qīṣaṣu-l-Anbiyā* it is said that there is a kind of animal with the form of a man; they call them *Mālūf*. They have a beautiful face, but cannot speak and have no power of understanding; and men seize them and go in unto them, and beget sons of them; but they [the sons] are dumb.

And in the country of Egypt there is a kind of ape much resembling a man; these they call *Nasnās*.² In body it is like a large ape, but the whole of their body is hairy, and they have tails. And the species *Mālūf*, described above, contrary to this species of ape, lives in Eastern countries and has no tail, and the hair on their bodies is as it is on a man; and they have beautiful countenances; and in Persia this is known as the *Nasnās*.

¹ For the *wamang* v. sub voce Hamāmat, p. 91.

² This is referred to by Forskal: نَسْنَاس, *nisnās*, *Simia* sp., e Nubia affertur.

THE SECOND CLASS

Concerning Aquatic Animals

Of these the extent and number are infinite. Briefly, those that have lungs can live also on land by drawing in air ; and those that do not possess lungs cannot live except in water. The twenty-five kinds of these which we have found in books, and have seen and heard of, I will bring forward in alphabetical order.

Insān, the Water-Man, resembles the man of the land in everything, except that he has a tail, and is smaller in body. When they appear in the sea the mariners rejoice, knowing that their appearance is the cause of calm waters. And, although according to the letters one ought to put several [other] animals under the letter alif before them, I have put them first because of the dignity of the word “humanity”.¹

Isfanj [the Sponge], a marine organism, soft, with animal affinities.² It is warm in the first degree and dry in the second ; when moistened with vinegar it is beneficial in wounds, both recent and long-standing ; and when burnt and applied to a bleeding spot it checks the bleeding.

Izfāru-ṭ-ṭayyib,³ a marine animal, warm and dry in the second degree. It cures inspissated humours, and is beneficial in pain of the stomach and liver, and in palpitation, and in diseases of the womb. Taken internally it restores an epileptic to his senses.

Baqar, the Water-Cow, is of several kinds ; they say amber is the dung of one kind, but this report is untrustworthy.

Timsāḥ, the Crocodile, is called *ōt* by the Turks, and *pīlqasūn* by the Mongols. It is unlawful to eat, and hideous in appearance ; the bodies of some of them resemble the

¹ *Insāniyyat* (انسانيت), the character of *insān* (انسان, man). The next two names ought in Arabic to come alphabetically before *insān*.

² It is interesting to note that the animal nature of the Sponges is recognized.

³ In spite of the fact that Lane devotes the greater part of a column to the explanation of this term (*izfār*), but little that is definite emerges. Forskāl, whom he quotes, seems to indicate that it is the opercula, or horny membranes which cover the opening, of certain mollusc shells.

sūsmār.¹ It has a very wide mouth, in the upper half of which there are forty teeth, and in the lower half twenty ; contrary to other animals, the movement of the mouth is a property of the upper half. And its back is like that of the tortoise ; it has four limbs, and a very long head, and a very long tail ; and the length of its body is eight cubits, and its head is one-third of its body in length. Worms are always present in its mouth ; and it sleeps with its mouth open, so that the air may alleviate the pain of it ; and birds, called “ The Crocodile’s Sparrows ”, pick the worms out of its mouth. Crocodiles are numerous in the river Nile ; but in Cairo and its suburbs to the distance of a league the people by enchantment hold in check the mischiefs that they do, so that they have no power to molest within that area. In the *Tārīkh-i-Maghrib* it is said that it has no vent, but has [both] the male organ and the female parts. It can overcome man, and a number of other animals ; except the buffalo, which kills it by a stroke of its horn.

Properties.—Its eye is useful for dispelling ophthalmia and corneal opacity. Carrying its tooth about one increases the strength. Its skin tied on a ram ² . . . alleviates pain. Its fat rubbed on a nerve assuages pain. Its bile applied to the eye takes away corneal opacity. If an epileptic smells its liver it cures the fits.

Harīth, the Snake-Fish, is the offspring of these two animals ; its food consists of shrimps.³ Its flesh makes the voice clear, and gives strength of lungs, and sexual power. Its bile cures madness.

Dābba-i-chahār-sar, [“ the beast with four heads ”]: In the *‘Ajā’ibu-l-Makhlūqāt* it says that in the Indian Sea there is an animal with four heads and two wings, which makes a terrifying noise and eats the animals of the sea. It lives on

¹ A species of green lizard ; v. the art. *Warāl*.

² There seems to have been an omission after بندند. Part of its probable import may be gathered from Damīrī, who says, “ If a piece of its skin be tied on the forehead of a sheep, it will vanquish all other sheep ” ;—I suppose in the sport of ram-fighting.

³ ملح آبى I take as meaning ملح آبى, “ locusts of the water ”, i.e. shrimps.

land also for some months, and no one knows what it eats [when there].

Du'mūs, the Tadpole, an insignificant animal.

Saraṭān is the name they give to the Crab.¹ It has no head ; its eyes are on its shoulders, and its mouth on its belly ; it has eight legs and goes sideways. It is forbidden to eat it. If its skin be hung up over against the wind when it blows strongly, it will die down ; and if it be hung on a fruit-tree, the fruit will be secure against pests. Arrow-heads and thorns that can only be extracted with difficulty quickly come out when a crab is rubbed on. Its fat is beneficial for a sufferer from consumption.² If its eye be tied on a person while asleep, he will have pleasant dreams ; and if it be hung onto a child's cradle, the child will be of a good disposition ; and if it be burnt underneath one with quartan fever, the fever will disappear. Its legs mixed with camphor and ambergris, and applied twenty times as an ointment on tuberculous glands will effect a cure. One kind of crab resembles five snakes with one head³ ; if ground up and rubbed on morphœa and chloasma it cures them ; it also removes corneal opacity in cattle, and heals wounds, and cures scabies. There is also another kind, called *tabā'* ; when they take it out of the water it turns into stone and shows no sign of life ; it is beneficial in pain in the eye.

Sulahfāt, the Turtle, can live both on land [i.e. the tortoises] and in the water ; the kind that lives in the sea is of huge size, so large that they seem like an island. And in properties those of the land and those of the sea are alike ; we have enumerated them in the account of the Tortoise.

Samak, the Fish⁴ ; the Turks call it *bāliq*, and the Mongols

¹ Not "crayfish", for which it is used at the present day (Schlimmer's equivalent is "écrevisse"), since Damīrī says that a person would think that it had no tail.

² Reading سل with B, not سبل with the rest, on the strength of Damīrī, who says that its flesh is good for one in consumption. In accordance with this, it is just possible that we ought to read لحمش instead of شحمش.

³ This seems to embody a reminiscence of an Ophiuroid (the group of Brittle-Stars, allies of the Starfishes).

⁴ "Fish" considered as *one* animal here.

jīghāsūn. There are innumerable kinds of fish ; the large ones the Arabs call *hūt* and *nūn*,¹ and these are so large that mariners say their length exceeds a league or two leagues ; and the small ones are so small that they have no gullet ; and every species is distinguished by a special name. And the flesh of all is lawful, and is cold and moist in the first degree ; and they differ in their properties, and the sweeter the water the better the fish. Fishes' teeth are valuable because of their elegance. I shall now enumerate thirty-seven species which are well known.²

First, a kind they call *Ālānī* ; its flesh is all fat, and of good flavour.

Second, *Arnab* ; its head is like a hare's, and blackish, its body like a fish and yellow ; and inside it its organs are like the leaves of the soda plant. It is useful in chloasma and morphœa. Its head, burnt and mixed with cock's fat, rubbed on ringworm of the scalp will cause the hair to grow.

Third, *Atam* ³ ;—has no scales, and its flesh is like that of the sheep, one layer white and another red. Its face is like a pig's, and its private parts like a man's. It lives in the China Sea.

Fourth, *Alīn* ; its flesh is good and of pleasant flavour ; if two enemies eat of it together their enmity will be converted to friendship.

Fifth, *Bāl* [the Sperm-Whale] ; whose length is four hundred and five hundred cubits ; a very villainous fish, which lives in the Æthiopian Sea. But God most high has made a small fish of the size of one cubit able to overcome it ; this seizes its flesh with its teeth, and does not let go till it [the *bāl*] dies. Of this kind, too, is a fish of about fifty cubits in length, which eats ambergris and dies therefrom, and so is stranded on the beach ; but the ambergris that they get out of its belly has lost its perfume and is inferior to the ambergris of the sands.

¹ The *nūn* having a gullet large enough to swallow Jonah.

² Many of the following names are not to be found in the dictionaries, or in *Damīrī* ; the exact transliteration is therefore doubtful.

³ There is an animal called *aṭūm* in *Damīrī* ;—a marine tortoise ; or a certain fish having a thick skin like that of a camel.

Sixth, *Ba'l*: a large-bodied fish, from the movements of which the sea becomes so billowy that ships are in danger of sinking.

Seventh, *Daraqān*: a fish of medium size, and of good flavour; plentiful, according to the *Ṣuwaru-l-Aqālīm*, in the ports of the territories of Barda'.¹

Eighth, *Dulfīn* [the Dolphin], the saviour of the drowning; it is a large-bodied fish, with two wings; when a ship approaches a whirlpool, it comes in front of it and spreads its wings and hinders it from passing on; and if the ship is wrecked, it gives the drowning a place on its back, so that they may hold on to its tail, and conveys them to dry land. Mariners consider it fortunate. And in Lake Tinnīs in the land of Egypt also there is a fish of this name resembling a leather bag.

Ninth, *Dubyān*, a well-known sort; its flesh cooked with black vetches and eaten cleanses the belly and gives sexual power.

Tenth, *Ra'ādāt*,² a small fish, and extremely cold; so that when they fish for it its coldness numbs the fisherman and it carries off the line out of his hands; and hence the fishermen make fast the line to something before throwing it towards the fish; and this characteristic of the fish persists till it dies. It is useful in hot diseases; and if either of a married couple carry any portion of one about them, the other will not be able to bear being separated from him (or her) for a single instant. It is plentiful in the Egyptian Nile.

Eleventh, *Rāmiz*; a lucky fish, which also saves from drowning [i.e. like the dolphin, v. sup.]; and when large fishes make for a vessel, it seizes them by the nose and holds on till it has killed them.

Twelfth, *Sur*; its length is one cubit, and it has a large

¹ I have a note that Barda' was a country governed by Queen Noshābh at the time of Alexander; but this is not very helpful.

² According to Jayakar, the name *ra'ādāt* is applied to *Torpedo marmorata*, and also to *Silurus* (= *Malapterurus*) *electricus*. The numbing effect would be due to the electric shock which these fishes can deliver, not to cold.

snout, like the head of a lance, with which it frequently wounds other animals.¹

Thirteenth, *Sarkh*; its flesh is fatty and well flavoured, and it is good for the body; but one must not take whey and curds the day that one eats it.

Fourteenth, *Siyāh* [the Cuttlefish, *Sepia*], of the shape of a Turkoman felt hat. When the fisherman tries to take it, so much ink comes out of its interior that the water around it becomes black; and whatever they dye with that water, the dye is permanent.

Fifteenth, *Sifāris*; a well-known fish, living in the Lake of Jerusalem.² The ashes of its skin increase the lustre of the eyes of cattle.

Sixteenth, *Sīmāris*; a well-known fish; the ashes of its head produce flesh, and bring about the healing of wounds.

Seventeenth, *Shanūt*; it is more than a cubit in length, and has good flesh; it lives in the Tigris at Baṣra. When it sees the net it jumps up nearly ten cubits so as to escape it.

Eighteenth, *Shīlān*³; it will live for two days out of water. When it is being cooked, if the top of the pan is not tightly closed, the inside becomes full of fire, and nothing of the fish remains.

Nineteenth, *Shīm*; a soft-bodied fish, with few bones, and delicate flesh.

Twentieth, *Ṣabar*; it is a small fish.

Twenty-first, *Tā'ir* [Flying-fish]; it is a fish one cubit in length, living in the Indian Seas. Its face resembles that of an owl. It comes out at night and flies about; in the *Tārikh-i-Maghrib* it says that they call it *khiṭāb*. Its flesh is extremely well flavoured, and salutary.

Twenty-second, *Tārīkh*; a well-known fish, plentiful in the Lake of Arjīsh⁴; when it scents any disturbance, it

¹ The description would fit species of *Belone* or *Scombresox*, found in both temperate and warm seas, e.g. in the Mediterranean. *Belone* is one of the fishes to which the name "sword-fish" is applied.

² Is this the Dead Sea? There would seem to be no other sheet of water to which the name could be applied.

³ According to Forskāl *Silurus clarias*.

⁴ That is, Lake Van.

becomes cautious. Its flesh gives clearness of vision, keeps off cataract, and gives sexual power ; its bile cures diphtheria.

Twenty-third, '*Arūsak*¹ ; about a half a cubit in length. Its properties are nearly like those of the *saqanqūr*.² Its face is like that of a man, and it has two hands. It occurs plentifully in the lakes of Persia.

Twenty-fourth, '*Ashat* ; a fish of good flavour. It is plentiful in harbours, according to the *Ṣuwaru-l-Aqālīm*.

Twenty-fifth, *Qātus* ; a large-bodied fish, and vessels are much afraid of it ; when the mariners see it they hang a menstruous cloth from the vessel—the fish flies in terror and does no hurt to the vessel.

Twenty-sixth, *Qusṭā* ; a large-bodied fish—so large that they bridge streams with its bones, and men pass over on them. Its fat cures (maculo-anæsthetic) leprosy.

Twenty-seventh, *Qūmī*³ ; it has a great horn by which it can make a hole in a ship. When the mariners see it, they tie over the ship the skin of the same species of fish, and its blow takes no effect on this.

Twenty-eighth, *Kausaj* [the Sawfish]⁴ ; it has a bone on its back like a sword, by means of which it kills other animals ; but it can do no injury while far out at sea. When near the shore it lies down on the bottom and wounds [other] animals ; and it is as malign in the sea as the tiger on land. If they catch it at night, there is inside it a mass of sweet-smelling fat, in form resembling the liver ; but if in the daytime, there is nothing there.

Twenty-ninth, *Madūr* (?) ; of the colour of a panther, with long tail like that of a dog. Its mouth is on its back, and its private parts are like those of women.

¹ Perhaps the fish عروسه البحر mentioned by Forskāl and identified by him as *Chaetodon maculosus*.

² V. ant., p. 16.

³ This is probably the swordfish *Xiphias*, or *Histiophorus* ; the upper jaw is prolonged into a long rostrum.

⁴ *Pristis*, the Sawfish, has a long rostrum from the sides of which a number of toothlike processes project. The identification could not be made from anything that is said in the present text, but Damīrī says of the *kausaj* that it has a proboscis like a saw.

Thirtieth, *Minshār*¹ ; from its neck to its tail along its back are bony teeth, each two cubits long, more or less ; and it has two heads, each of ten cubits length. Whatever it comes against, it with certainty cuts to pieces ; ships are in great terror of it. It lives in the Æthiopian Sea.

Thirty-first, *Mūsā* ; is only half a body.² It is related that Moses the Prophet and Joshua (*on both of whom be peace !*) had a broiled fish on the shore of the Western Ocean, one-half of which they ate, and the other half they threw into the water. God most high made it to live, half a body as it was ; and these fishes are descended from it. They hold this species fortunate, and send it to people as a choice gift.

Thirty-second : in the Indian Sea there is a fish such that anything they write on paper with its saliva will be legible at night and unseen by day.

Thirty-third : in the region of the Islands of Waqwāq there are fishes of a length of one hundred and two hundred fathoms ; ships are in great fear of them, but the mariners scare them off by means of the noise of sticks which they strike together.

Thirty-fourth : there is a fish like the *ṭabā*,³ which at a certain season comes out of the water ; they catch it, and when it is taken out of the country it gives off the odour of musk.

Thirty-fifth : there is a fish with a face like a man and a body in the form of a fish ; it lives in the Indian Sea.

Thirty-sixth : a large fish, found in the Red Sea, over two hundred cubits in length ; it sinks a ship by striking it with its tail.

Thirty-seventh : there is a large fish also found in the Red Sea ; on its back is a soft fur, of which they make garments.

The **Shifnīn**⁴ has a strange form ; its body is cold and its

Minshār means “ a saw ”, and Steingass (Ar. Dict.) gives also “ sawfish ”. But what is known to us as the sawfish (v. *kausaj* above) is so called from its sawlike proboscis, not from its serrated back. Yet Forskāl gives *Squalus pristis* (presumably our genus *Pristis*) as the equivalent of the vernacular *abū minshār*.

² This is apparently one of the flat-fishes, since Forskāl gives *samak musi*, i.e. *piscis Mosis*, as *Pleuronectes solea*.

³ But the *ṭabā* is not given in the present list of fishes, nor is it in Damīrī.

⁴ There seems to be some mistake in the name of this animal, since *shifnīn* is the name of a bird.

tail hot ; it is covered with hair, which people apply to the teeth when they ache and it alleviates the pain.

Shaikhu-l-Yahūdī [“the Old Jew”]: In the ‘*Ajā’ibu-l-Makhlūqāt*’ it is said that there is in the Western Ocean an animal with a countenance like a man, and it has a white beard, and its body is in the form of a frog. On the night before Saturday it comes out of the water, and stays on land till the night before Sunday ; and whatever violence they do to it, and however they molest it, it endures it and never makes for the water ; at sunrise on Sunday it goes into the sea. Hence they call it the Jew. If its skin be tied over the painful part on one who has the gout, the pain is relieved immediately.

Ṣadaf [the Oyster] was mentioned as regards the stone ¹ in the section on Stones. Its flesh used as a poultice causes proud flesh to mortify, and cures wounds, extracts an arrow-head from within the body, and heals wounds of the intestines ; burnt and used as a poultice on a dropsical patient it does good.

Difdi’, the Frog, is called by the Persians *ghauk*, and by the Turks *qūrbaqā*, and by the Mongols *bazghaugh*. It can live both on land and in water. It is generated from foul water ; and a great number of frogs above the usual in a country is a cause of the outbreak of plague, since plague results when putridity becomes excessive. It is good for dropsy. If its tongue be laid on the heart of a sleeping woman, she will tell whatever she may have done.² If it is burnt in a fire of reeds and rubbed on any place where hair is growing, no more hair will grow. If its blood be rubbed on a person’s face, everyone that sees him will be fond of him. If anyone rubs himself with its fat, cold weather will not affect him. Its heart and bile are deadly poisons, and its flesh is forbidden as food. The frog sometimes grows to a great size.³

¹ i.e. the shell.

² This same property is mentioned in Pliny’s *Natural History*, from Democritus.

³ The lithograph and the MSS. BCDPV all have *وغول چند کاو* (or *کاوی*) ; while A, much the least reliable of the MSS., has *چند کاہ*, yet this latter must surely be right ?

‘**Alaq**, Leeches : a black animal, or red with black spots, elongated, in size the length of the finger ; the Qazwīnīs call it *malmal*, and one kind which is round ¹ they call *zālū*, and the Persians *dīvcha*. If a leech (*malmal*) be placed on a painful place so that it sucks out the bad blood, it drops off when it becomes full ; salt sprinkled on it causes it to vomit what it has sucked, and then it may be put back to suck, till it has extracted all the bad blood. If a leech (*zālū*) enters the throat in the act of drinking water, and the smoke of foxes’ dung be made to reach it, it will fall out. And if it be placed in a glass till it dies, then dried and rubbed up, and applied to a place where hair grows, no more hair will grow there.

The **Ghiṭā** is a kind of shell-fish, and its food is spikenard (?) ² ; hence a sweet smell comes from it ; this smell wards off epilepsy. If it be burnt, its ashes will give a polish to the teeth.

The **Farā** [lit. Wild Ass] has five bodies and one head.³ Its flesh is pleasanter than that of the lamb ; its skin is softer than silk. They call it the wild ass of the sea.

Faras, the Water-Horse, resembles the land horse and is of a more pleasing colour. If the male covers a mare of the land, their colt is excellent. It is plentiful in the Egyptian Nile. It is beneficial in pains of the belly and in inflammations. Its skin keeps off all biting animals that live in the ground—to such a degree that if its skin be put down in a village, there will be no biting animal in the village as long as the skin remains there.

Qird, the Water-Ape, resembles the land ape in its properties.

Qadā‘at [the Beaver], the Water-Dog, is an enemy of the leopard. Its skin is worn ; and its testicles form *jundbīdastar* (castor) ; it is hunted for its skin and testicles. In the

¹ کرد,—does this mean round in transverse section, not flattened like the ordinary medicinal leech ?

² V is the only text which gives ناردین ; the others have باردین, باردین, or باردین (without dot). But it seems curious that an aquatic animal should feed on a land plant.

³ One thinks of some starfish ; but there can scarcely be any so tender and soft.

‘*Ajā’ibu-l-Makhlūqāt* it is said that if either the male or the female beaver is captured, its fellow forms no attachment to any other mate. Its brain takes away dimness of vision ; its fat secures against danger from crocodiles. Its bile allays wind in children, and drives away creeping things. Boots made of its skin cure gout. The nature of castor is warm and dry in the third degree ; it cures convulsions and tremors and affections of the nerves characterized by swelling,¹ and it loosens severe attacks of wind ; and taken internally it is beneficial in pains of the nose and brain.

Qunduz [also meaning the Beaver]² is well known ; the Mongols call it *qāliūn*. It can live both on the land and in the water ; and they have the grades of servant and master. The skin of the masters is very furry, soft and brightly coloured (?), and has a sheen ; while that of the servants is inferior. Its flesh is beneficial in hemiplegia and facial palsy and loss of memory and severe attacks of wind, and convulsions and mortal wounds.

Qunfudh, the Water-Porcupine, resembles the land porcupine ; its head and tail are like those of a fish. Its flesh is useful in diabetes ; and if its skin be tied over a bowl of bronze in the manner of a drum, as far as its sound reaches wild beasts will flee and creeping things will die. Its flesh is allowed to be eaten.

Qītas (?) : its head and neck and two forelegs are like a tiger’s, and its hinder part like a fish.

The **Māgh** is a black animal with a long tail, small, living on the surface of the water. Firdausi says (verse) : “ Visiting every corner like dogs, the *māgh* swims on the surface of the water ; like the Ethiop who makes his bed of a coat of mail, like a Hindū who polishes a mirror.”

¹ I do not understand what is meant. *امتلا* seems usually to mean “ a surfeit ” ; but also (cf. Lane) “ he became plump ”. Hence here “ a swelling of the nerves (or tendons) ” ?

² *قندز* seems to be the right reading, and the word is given in this form in Steingass’s *Pers. Dict.*, with the meaning “ beaver ”. But the Arabic *قندر* (*qundur*) means “ beaver ”, and in Damīrī is the source of *jundbādestar* (so spelt) ; Damīrī does not give *qaḍā’at* at all.

THE THIRD CLASS

Concerning the Animals of the Air

Though the learned have counted some of these fowl to the reptiles, yet since they fly, it seemed preferable to describe them in this chapter. And although the number of their kinds cannot be reckoned, of those that appear to be well known I will mention eighty-three species in alphabetical order.

The **Abū Farāsh** is a fowl of beautiful form, with long neck and legs, and red beak like a stork. And it is coloured red and yellow and green and blue, appearing a [different] colour every season. Variegated robes are prepared from its colours.

The **Abū Hārūn** is a sweet-voiced bird which mostly sings at night; the birds collect round it and listen to its song; and man also because of the sweetness of its song cannot pass on, and sometimes experiences a feeling of tenderness.

Iwazz [the Goose], a waterfowl, is called by the Turks *ūrdek*¹ and by the Mongols *nūqā* and *sūn*. It may be eaten; and its flesh is hot and moist in the first degree. It lays many eggs; it sits on more than ten, and hatches them in less than twenty days; and if the female is compelled for any reason to leave the eggs, the male guards them till she returns. Its brain boiled with fennel-water and eaten fasting will cure piles, and take away the pains of childbirth. Its tongue cures incontinence of urine. Its brain allays headache. Its fat cures old-standing fissures and ringworm of the scalp, and freshens the complexion. Its flesh produces stoutness, and increases sexual power, and makes the voice clear. Its blood taken fasting with salt allays pain in the bladder. Its left wing tied on the right arm of one suffering from quartan ague will take away the fever, and allay the pain in his limbs. The ashes of its bones will bring an arrow-wound to healing. Its eggs increase sexual power and take away cough.

¹ According to Ross, *ūrdek* was the name of the duck in Turkī, and *ghāz* that of the goose.

The **Bābagūn** is called by the Turks *qashqaldāq*.¹ It may be eaten ; its flesh smells of roses.

Bāz [the Falcon] is well known. The Turks call it *qārjīqā*.² It is a proud bird, which hunts, and can be trained. They are mostly females ; the males are either the royal white falcon, or the kite, or some other bird—hence it is that the forms of falcon are various. The whiter the colour the better the bird ; white falcons are plentiful in Europe. When one is sick, it eats a sparrow and recovers health ; if it eats a rat, it casts its feathers. Its bile applied to the eye wards off cataract, but it is harmful if used before the signs become apparent ; it is beneficial in facial palsy. And the bile of all hunting birds has the same properties.

Bāshaq [the Sparrow-Hawk] is well known. The Turks call it *qarqū*.³ It resembles the falcon, and is a hunting bird, and can be trained. Its brain [taken] with half a drachm of mountain balm⁴ is beneficial in the palpitation of the melancholy.

Barsal : in the *Jāmi‘u-l-Hikāyāt* it says that it is smaller than the pigeon, and its food is the olive. It is plentiful in Syria ; and some say that it is [the same as] the starling.

Batt [the Duck] is well known ; the Turks call it *ghāz*,⁵ and the Mongols *qalāwan*. Its flesh may be eaten, and is warm and moist in the second degree. Ducks are both wild and domesticated. The eating of it allays deep-seated pains of the bowels and body.

Ba‘ūd [Mosquito], the large Gnat,⁶ called by the Arabs *baqq*, and by the Mongols *harad*. It is the smallest of the things that fly ; and is in the shape of an elephant, which is almost

¹ The lithograph adds, “ and by the Persians *samāgh*.” I can find nothing about this bird.

² Ross identifies Turki *qārchighā* as the goshawk, *Astur palumbarius*.

³ Ross *qīrqhūy*, *Accipiter nisus*.

⁴ Schlimmer gives *Dracocephalum moldavicum* (syn. *Melissa cedronella*), the Moldavian calaminth, as the name of this plant.

⁵ See footnote under *Iwazz* (p, 62).

⁶ Why does the author translate the Arabic name by “ the large gnat ” ? This implies a smaller gnat, so that the *ba‘ūd* will not be “ the smallest of the things that fly ”.

the largest of animals, with the addition of two wings. *And glorified be He who has created its members, both visible and internal, like as He has created them in the larger animals!* And the power of the Creator is to be estimated from the constitution of the mosquito; [think of] the size of the mosquito's body—then, how much of this will be its head, and [then] what brain can such a head produce. And in so diminutive a brain He has included five powers: One, the common sense, which procures its daily food [i.e. blood] from animals, not from plants or inorganic substances; secondly, meditation, which, brought into play when the daily subsistence is not forthcoming, examines the matter, and recognizes that its food has such and such a source; thirdly, intelligence, so that when it finds its enemy [the animal from which it is sucking blood] beginning to move, it flies off; fourthly, memory, so that when its enemy becomes quiescent again, it knows that it must return to its supply of food; fifthly, reflection, so that it knows when its proboscis sucks blood that it has caused pain, and flies away. And though its proboscis is so delicate and slender, He has created it hollow, that thereby the blood may penetrate it; and He has given it a power such that the elephant and the ox and their likes are perpetually worsted. *And glorified be He, the subtleties of whose wisdom are beyond the knowledge of any but Himself!*

Its Properties.—Three mosquitos given along with a quantity of gum for three days to one with quartan ague will take away the fever.

The **Baghāthat** [a sort of kite] is a slow-walking bird, smaller than the phoenix.¹ It is forbidden as food. The Arabs have a proverb, “*Verily the kite (بغاث) becomes like a vulture in our land*”; that is, when a nobody comes into our country

¹ The more usual spelling seems to be بغاث. Damīrī says that the بغاث is smaller than the *rakhamat* (رخمة) or carrion vulture. Our present author apparently confuses the *rakhamat* with the phoenix (همای), since he says here that the *baghāthat* is smaller than the phoenix, and further on translates رخمة by همای, giving an account of the رخمة which is very different from that of the carrion vulture (cf. the article *Rakhamat*).

he thinks himself somebody, and afflicts us ; like the kite, who thinks himself a vulture.

Bulbul, the Bird of a Thousand Songs,¹ is called by the Arabs *andalīb* and *hazār*, and by the Mongols *sandūrāj*. It is a small bird, like a sparrow ; its song is extremely sweet ; it has various kinds of cadences, and hence is called *hazār*.² It is the rose's lover, and at that season [of love] she utters more cadences ; from the excess of her burning and generosity and strength of love she goes every moment into the water. If its flesh be tied in the hand along with crab's eyes in a skin of garlic it will cause sleeplessness, and so long as the man keeps this with him he will not go to sleep.

The **Būm** [Owl] is well known. It is called *sārīqūsh* in Turkish,³ and in Mongolian *shīrāshībūn*.⁴ It remains hidden in the day, and preys at night ; and it can overcome most birds. It can be trained ; it lives among ruins. In body it resembles the kite. The snake and scorpion take to flight whenever its cry reaches them ; it maintains a feud with the raven and the crow. It is forbidden to be eaten.

Its brain applied to the eyes cures dimness of vision. If one carries about its eye mixed with musk, he will be pleasing in men's eyes. One of its eyes, which does not sink in water, they call *rāst*—it brings sleep ; the one that sinks, called *taqī*, brings sleeplessness.⁵ If one with colic, or with facial palsy, eats the heart, he will be cured. Its bile mixed with ashes of oakwood and taken internally diminishes the size of a stone

¹ In Mesopotamia the species is *Pycnonotus leucotis*, the white-eared Bulbul ; in Egypt it is *P. xanthopygus*, according to Jayakar. The word " Bulbul " is often translated " nightingale ".

² Persian, " a thousand."

³ According to Ross the Turkī *sarīq qūsh* may be the Scops Owl, *Scops giu*.

⁴ Other readings for this word are *shīrāshīyūn*, *sharāshīyūn*, *sharāsībūn*.

⁵ Damīrī gives a better account of this property. " When an owl is killed, one of its eyes remains open and the other one closed ; if the open one is taken and placed under the stone of a ring, whoever wears that ring will remain awake while it is on his person, whilst the other eye has just the opposite effect. Aṭ-Ṭabarī states that if you are in doubt as to which of the two eyes is the one to induce sleep and which is the one to keep awake, place them both in water ; the one which floats on the water is the one to keep awake, and the one which sinks is the one to induce sleep."

in the bladder and brings it away ; and if mixed with ashes of tamarisk-wood, it is beneficial in bed-wetting. Its liver is a deadly poison ; it gives a colic which is past medicining (*we seek refuge with God from such a condition !*). Its brain mixed with oil and rubbed on the head cures opacities of the eye and dimness of vision. Its flesh brings on fainting fits ; and if it be dried in the shade and scattered on food, the company that eats the food will fall into litigation. Its blood rubbed on the face cures facial palsy ; when its blood is burnt amongst carousers the smoke from it will cause a brawl.

Baighā, the Parrot,¹ is mostly green. In the '*Ajā'ibu-l-Makhlūqāt*' it says that there are yellow and red and white parrots. But its beak is [always] red ; and its tongue is round, like a man's—hence it can pronounce words properly, and can be taught to talk. It never drinks water ; if it does, it dies. It is forbidden to eat it. Eating its flesh brings eloquence, and increases the brightness of the eye, and gives strength of heart.² Its bile taken internally makes the tongue heavy. If its blood be dried and rubbed up and scattered amongst [a party of] friends, they will fall out among themselves.

Tadharj, the Pheasant, is a handsome bird, with sweet song, and flesh of exceeding pleasant flavour and allowable [to be eaten]. When an earthquake occurs, they gather together an hour beforehand and utter cries, and after that the earthquake comes. And the francolin has the same characteristic.

Tunawwiṭ, the Tīnū,³ is a small bird which the Qazwīnīs call *dārgūna*. They build their nests amongst the fibres of palm-trees. If its blood is put into the food of a quarrelsome drinker, he will desist from brawling. If its bile is put into a child's food along with sugar, he will become sweet-tempered, and lovable in men's eyes. If one of its bones be tied on a child at a time when the moon is waxing, it will, even though ugly, seem sweet in the eyes of men.

¹ The correct Arabic is *babghā* (ببغا) ; so Damīrī. The present spelling is given in Steingass's *Pers. Dict.*

² Metaphorically (= courage), or literally ?

³ تينو is P.'s reading ; B. تينو, the others omit or have نيز or some variant of this. I have been unable to identify this bird ; Damīrī says it is the same as the *ṣāfir* (v. post).

Jarād, the Locust, is warm and dry in the second degree. It is a very inimical animal, and causes the destruction of ripe fruits and of crops. It is eaten. Its properties are like those of the grasshopper.

Chakāv, the Lark, mostly lives in gardens and sown fields and meadows. It has a sweet song; and Firdausī says (verse): “When the Sun had struck his hand on the back of Taurus the lark’s cry rose up from the plain.” In its properties it comes near the sparrow.

Hāḍinatu-l-Af’ā [the Viper’s Nurse] is a desert bird. When she lays her eggs, the viper eats them and in their place lays her own; and the bird, thinking that they are her eggs, takes charge of them and hatches them; [and then] since they are young vipers she flies from them. Hence they call her by this name.

Hubārā [the Bustard], *Jarad* (?),¹ is called by the Turks *daqdarī*, and by the Mongols *daqdāq*. Its flesh may be eaten, and is warm and moist. It is a foolish bird, for if it sees the eggs of another bird it takes charge of them and hatches them, thinking them to be its own; [but] since the young are not of it[’s kind] it forsakes them. Many other birds are its enemies; and its weapon is its saliva, which is so caustic that it causes the feathers of [other] birds to fall out. Its gizzard² dried and rubbed up and dissolved in brine will if applied to the eyes cure corneal opacity. If its fat, dried and ground up with equal parts of sumbul (*Hyacinthus orientalis*) and leek, is given to one with diarrhoea, the diarrhoea will be checked. Its eggs are the best remedy for use as a hair-dye. In its crop is a stone, which has been described in the Part on Stones.

Hidāt, the Kite, called by some of the Persians *ghalīwāj* and *khād*, and by the Mongols *halya*. It is forbidden to eat it; and it is one of the “five scoundrels”.³ It is the basest of

¹ I do not know what the Persian word is; it is differently spelt in different MSS.; I adopt P.’s spelling.

² According to Lane, قانصة is used at the present day in Arabic for “gizzard”; its original meaning seems to have been “intestines”. But what exactly is the force of داخل? Perhaps “interior part”?

³ Cf. p. xiv.

the birds ; and is one year a male and one year a female. Ḥakīm Anwarī says (verse) : “ O Time, why learnest thou not constancy from the ‘*anqā* ? ¹ how long wilt thou be, like the kite, a year female and a year male ? ” The kite maintains a feud with the raven. If its bile be applied to the eye on the side that has been bitten by a scorpion, the pain will cease.² Its brain boiled with a leek and given in food to one with piles or diarrhoea will restore him to health. If its blood be eaten, it will ward off [the effects of] deadly poison. The ashes of its bones, rubbed up and used as a poultice on hard abscesses, will cause them to discharge.

Ḥamām, the Pigeon, is called by the Turks *gūgārchī*. The tame pigeon is called by the Arabs *yamām*,³ the male *sāq*, the female ‘*ikrimat*, and high-fliers *mar‘ash*. Its flesh is eaten, and is warm and moist in the second degree, and furnishes an excellent food. It is good at finding its way ; it journeys back to its nest from distant places. The cock and hen toy together like human beings, and kiss. When it is sick it eats a locust and recovers. It has the same dread of the royal falcon as the sheep has of the wolf. Its bile removes opacity of the cornea and brings brightness to the eye. Its blood rubbed on the cheek cures chloasma ; and if mixed with the blood of the ringdove, and this again with olive oil and pitch, and rubbed on (maculo-anæsthetic) leprosy, it will effect a cure. Regularly to eat its flesh causes mental alertness. The ashes of its bones sprinkled on wounds that have not responded to treatment will heal them. If a pregnant woman carries its dung about her she will soon be free [from her burden] ; and if a man puts it on the orifice of his penis it will cause the urine to flow freely, and will reduce the size of a stone in the bladder and bring it away ; given with an enema it relieves colic.

¹ Cf. post, p. 79.

² Damīrī says that it should be applied to the eye of the *other* side—the side which has not been bitten.

³ According to Damīrī the *wild* wood-pigeon is called *yamām* ; but authorities differ—cf. Lane. The modern Turkish spelling is گوجین (*ghyūghèrjīn*).

The **Hawāṣil** [Pelican] is well known. On its breast is a skin covered with soft down of which they make articles of apparel ; and its feathers are used for arrows. Its flesh is eaten.

Khuttāf, the Swallow, is called by the Turks *qirlaqūj*.¹ It is forbidden to eat it. It is a small bird ; in winter it goes to a warm climate, in summer it comes back to a cool one ; it builds its nest of [a mixture of] mud and hair, like cement, and inside it places leaves of rue, that the heat may not injure the eggs. It is the bringer² of the jaundice stone³ ; people daub saffron on its young one, so that the swallow, thinking it has jaundice, brings the jaundice stone, which the people carry off. Its brain applied to the eyes cures dimness of vision ; and when it is mixed with oil and applied to the head, lice will not find a lodgment there. If its eye is tied in a cloth and placed in the bedding of one who sleeps, he will awake. Its heart, dried and eaten with wine, will greatly increase sexual power. Its flesh gives brightness to the eye. If its blood is put in a woman's food her sexual desires will disappear, so that if a man comes in to her she is greatly distressed. Its dung causes an abscess to mature and burst. In its intestines there is a stone, which has been described under "Stones".

Khuffāsh, the Bat, is called by the Turks *yalāsa*.⁴ And some call it "the bird of Jesus", because the Banū Isra'īl desired of Jesus (*on whom be peace!*) the miracle of the production of an animal ; he made a mouse of clay, and blew upon it, and it became a bat, and flew away. He [i.e. God] has said (*may He be exalted!*), *And when thou didst create of clay as it were the figure of a bird, by my leave, and didst breathe into it and it became a bird, by my leave.*⁵ It is a timid animal ;

¹ The modern Turkish is قيرلانغیچ (*qīrlānghīch*).

² مَعْرِف, "one who makes known, announces," does not seem quite right here ; the only other reading is معروف.

³ A small stone having on it lines of a colour between red and white, brought by the swallow from India. Obtained in the way described in the text and worn on the body by one suffering from jaundice, it will effect a cure ; or a little may be rubbed up with water, and the water drunk (Damīrī).

⁴ In the modern tongue *yarāsa* (یراسه).

⁵ *Qur.*, v, 110.

and being at enmity with the sun it flies about before sunrise and after sunset. It eats flies and gnats and such like. It brings forth young and suckles them, and has no hair on its body.¹ It is forbidden to eat it.

Its Properties.—If the leaves of a plane-tree are scattered over its dwelling it flies away. If it be hung from a tree, locusts will desert the neighbourhood. If its head be hung up in a pigeon-house the pigeons will not leave that house ; and if it be placed beneath the pillow it will cause wakefulness. Its brain used as an eye-salve will prevent the onset of cataract ; its ashes give brightness to the eyes. Its heart tied on a man causes sexual desire. Its blood applied to the eyes cures opacities of the cornea ; and if rubbed on the pubes the hair will never grow there. Its dung mixed with quicklime and arsenic is a good depilatory, and the hair will not appear again for a long time ; and if a woman uses it, it will never grow again.

The **Dāl**² is well known ; the Turks call it *qājar*.³ It resembles the eagle, but is smaller in size. It is forbidden to eat it. It is a bird of prey. Its feathers are used for arrows.

Dajāj, the Domestic Fowl, is called by the Turks *daqūq*,⁴ and by the Mongols *daqāqū* ; its young the Arabs call *farrūjat*. Its flesh is eaten ; it is warm and moist in the first degree, and furnishes wholesome food. At the time of sexual desire, if [the hen] does not meet with a cock, she rolls in the dust, and from that rolling small eggs are formed inside her ; but their flavour is bad, and they produce no young ; but if the cock treads her before she forms her eggs, the eggs are good. And if the hen hears the sound of thunder while she is sitting, all her eggs go to the bad. If a fowl be well boiled with onion and rape-seed and eaten, it will increase sexual power.

¹ I cannot understand this ; naturally, it is the possession of hair that distinguishes bats from most flying animals. If there were any excuse for doing so I would read هست instead of نیست ; but in face of the fact that all seven texts are against doing so I feel that it is impossible.

² In Steingass's *Pers. Dict.* this is called " a large black eagle " ; it is however said in the text to be smaller than the eagle (عقاب).

³ *Qājar* is also given further on as the Turkī name for *Nasr*, the vulture.

⁴ In modern Turkish طاق, *tāwuq*.

Continued eating of fowls and chickens causes gout, and piles. Its fat applied as an ointment removes red patches of chloasma, and fissures of the anus.¹ Its bile applied to the eyes prevents cataract. Roasted fowl is useful in bed-wetting. Three eggs steeped in vinegar for three days and nights, and then dried in the sun and powdered, if used as an ointment on a patch of (maculo-anæsthetic) leprosy, will cause it to disappear; and will increase the seminal fluid, and give sexual power. Eggs will keep in grass in winter, and in a large quantity of bran in summer. If the dung of a black fowl be rubbed on a person's door, a quarrel will arise in the house. The fowl has the same dread of the jackal that the sheep has of the wolf.

The **Durrāj** [Francolin, Black Partridge]² is well known. It is a very prolific bird. Its flesh is extremely well flavoured, and is lawful to eat; it is warm and dry in the second degree, and furnishes a dainty food. And the tenor of its call, according to some of the Arabs, is “*bi-sh-shukri tadawwumu-n-nu'm*” (the expectation of prosperity depends on gratitude), and according to others is “*ṣidq ṣadīq ṣidq*” (truth, the faithful, truth), and according to the Persians “*sīkh u kabāb u ṭabq*” (a spit, roast meat, and a dish). It is found in gardens, but never enters houses; when another bird pursues it, it enters a thorn [bush], and takes firm hold on the trunk with its claws, and so remains safe. When eaten, it gives brain-power, and a quick intelligence, and keen sight; and it increases the spermatic fluid.

Dik, the Cock³; its flesh is allowed to be eaten, and is moderately warm and dry. In knowledge of the hours it is the most intelligent of birds; though the night may be long or short, it makes no mistake as to the time. It is handed down as a tradition from the Prophet (*may God pour blessings on*

¹ Reading, conjecturally, سروی (*surūy*), “buttocks,” for سرد or سردی in the MSS. and lithograph. The modern term for fissure of the anus is شقاق مقعده (Schlimmer).

² *Francolinus vulgaris*.

³ It is curious to have the cock as a separate species from the fowl; دیک is the male of the دجاج, which itself can mean both male and female.

him and his family and preserve them !): Verily God (may He be exalted !) has created a cock beneath the throne ; it has two wings, and if it spreads them, they pass beyond the bounds of East and West ; and when the last part of the night comes, it spreads its two wings, and flaps them to and fro, and cries out the tasbīḥ, saying, Praised be the most holy Lord. And when it has done that all the cocks of the earth praise God, answering him, and do like him, flapping their wings with one flapping during their crowing.

In guarding the female he is revengeful in the extreme. A lion will fly from a white cock. A fighting cock is better than others ; and its marks are the redness of its comb, and thickness of its neck, and narrowness of its eyes, and sharpness of its claws, and the shrillness of its crowing. The cock lays one egg in its lifetime, and that a small one.

Its comb dried and rubbed up cures bed-wetting, and brings a madman to his senses. Its bile applied to the eyes takes away leucomata and diffuse corneal opacity. Its wings tied onto one on the day he is attacked by fever will cure him ; and if one travelling on foot takes them along with him, he will not grow tired by journeying. Its blood applied to the eyes will take away corneal opacity ; and if a company eat it in their food, a quarrel will arise among them ; and if its blood be passed over the fire with honey and applied to the end of the penis, it will increase [both] sexual power and the pleasure of intercourse. The flesh of a cock will cure a long-standing colic, and purge the belly ; and when dried and rubbed up with an oak-apple (gall) and sumach in equal parts, and made into pills the size of a vetch, if one suffering from colic takes one of them he will immediately recover. In the belly of the cock there is found a stone, which has been described under “ Stones ” ; if it is tied onto a madman, he will come to his senses ; and if onto one in his senses, his sexual desires will be increased.

Dhubāb, the Fly, is called by the Turks *jībān*. It is forbidden to be eaten, and is of [several] kinds. It is an impudent animal, and is generated by the corruption of the air and soil. And it

has a proboscis, and on it a sting. Its food consists of gnats ; hence the gnats remain in hiding all day, because the flies cannot fly about except when the air is warm. If flies settle on wounds, they increase the pain ; and worms breed in them, and cause the animal's death. Like a sparrow, if a fly settles on something black, it voids white excrement, if on white, black. If a fly's head be separated from its body and rubbed on one stung by a bee, it will allay the pain. If a fly be placed in a vessel and put on the fire and burnt, and then rubbed up and mixed with honey, and used as an ointment on ringworm of the scalp, it will make the hair grow. Flies rubbed up with antimony and applied to the eyes will allay pain in them ; and in a woman will increase the beauty of her eyes. Flies roasted and eaten will reduce the size of a stone in the bladder and bring it away ; and used with milk as an ointment on one bitten by a scorpion will cure him. It is handed down as a tradition from the Prophet (*may God pour blessings on him and preserve him !*) : *When a fly settles in a vessel belonging to any of you, immerse it in water (i.e. the vessel), and immerse it again ; for indeed in one of its two wings is a sickness, and in the other is a medicine.* And there is a species of fly they call the ass-fly, and one they call the dog-fly, and one the lion-fly ; but in their properties they are all alike.

Rakhamat, the *Humāy*,¹ is a bird of good omen ; and its shadow also is of good omen. It has the form of a vulture, and possesses a perfect intelligence. It is forbidden to eat it, or to kill it. It eats bones ; and in regard to it they have said (verse) : “ The *humāy* is held in greater honour than all other birds for this reason, that it eats bones and harasses no animal.” Among meats, it is fond of the flesh of a puppy. Its bile incorporated with olive oil and dropped into the ear will take away deafness ; applied to the eyes it will cure

¹ The *rakhamat*, according to Lane, is the foul carrion vulture, *Vultur percnopterus*. This is also the bird described under this name by Damīrī. But the *humāy*, sometimes translated “ phoenix ”, is something else altogether ; cf. the article *Baghathat*.

corneal opacity ; hung on one with ophthalmia it will effect a cure ; if one with quartan fever takes it internally, he will be restored to health ; and if it be mixed with olive oil and rubbed on the face, the man will be received with favour by the Sultān. The ashes of the large bone of the right wing given to anyone to eat in his food will bring exceeding friendliness ; and of the left wing will exceedingly increase enmity. If a pregnant woman carries about her its ground-up dung, she will know whether she is carrying a boy or a girl.

The **Rā'i** is the offspring of the pigeon and the turtle-dove. It is reckoned as a kind of pigeon ; and it has the properties of the pigeon.

The **Zāgh** [Rook] is well known ; there are both large and small. The large one the Arabs call *ghudāf*, the small *zāgh*, and also *zāghu-z-zar'* [the field-crow]. Its flesh is allowed to be eaten. They say it lives more than a thousand years ; it is at enmity with the owl. Every bird when she has brought up her young, drives them forth, except the *ghudāf*, who continues to care for them. If the feathers of the *ghudāf* are burnt and powdered, and then applied on the body, they will cause hair to grow. If the eyes of the *ghudāf* and the owl be burnt in a company of people, such enmity will break out amongst them that they will never be reconciled. If people eat the heart, dried and rubbed up, they can endure thirst for some days. Its bile mixed with the bile of a cock, and then with honey, and applied to the eyes, will cure dimness of vision ; and it is excellent as a hair-dye. Its flesh and its crop, dried and rubbed up, and mixed with honey, and taken for three days, three qīrāt¹ a day, will cure morphœa, and will prevent cataract from developing. If its fat be mixed with oil of roses and rubbed on the cheek, whatever request is asked of the sultān will be granted. Its dried blood is beneficial in piles and fistulas. Its dung applied as an ointment over the site of a splenic pain will bring about a cure.

Zurzūr, the Starling, is called by the Mongols *sagharjih*. It is the harbinger of spring ; in winter [it goes] to Hindūstān,

¹ A qīrāt is the equivalent of four grains.

in spring it comes to Īrān. Its flesh is warm and dry in the third degree ; it increases clearness of vision, and dried and rubbed up and eaten fasting it cures diphtheria. Its ashes are beneficial for wounds. Its dung taken with camomile flowers ¹ cures rashes. They say that one of its characteristics is that it too brings the jaundice stone.²

The **Zuraiq** ³ is forbidden to be eaten. It appears larger than the *ghudāf*,⁴ but has no more flesh on it. It is plentiful in Baghdād, and flies continually over the side-cuttings of the Tigrīs.

Zummaj, the Zīg.⁵ In the '*Ajā'ibu-l-Makhlūqāt* it says that its bile applied to the eyes will take away corneal opacity.

The **Zambūr** [Hornet] is well known ; the Turks call it *ārū*. In the cold season they remain in hiding in their cells, which like those of the honey-bee are six-sided ; and in the warm season they come out and eat flies. And if one damages their nest they crowd on him and sting him. If one casts hornets into oil, they seem as if dead ; but if vinegar be poured on them they recover.

The **Saqqā** [Pelican] is well known. It is like the stork, and below the crop it has a receptacle, which it fills with water ; it comes to rest in a desert region, and opens its mouth so that [other] birds may drink water out of its mouth, and then on a sudden it makes one of them its prey.

Salwā, the Quail, is also called *sumānā* in Arabic, by the Turks *buldurchīn*, and by the Mongols *badana*. Its flesh is allowed to be eaten, and is warm and dry in the fourth degree.⁶ It is extremely useful in keeping off pains in the joints. It does not begin to utter its call until the weather is fine. Its food is millet ; and it takes no hurt from poisons.

¹ At the present day, according to Schlimmer, بابونه گاوی is feverfew, *Pyrethrum* ; while بابونه شیرازی is camomile, *Anthemis*.

² Cf. under *Khutāf*, the Swallow.

³ Also called *Abū Zuraiq* ; no identification is given by Jayakar or Lane.

⁴ The large Rook, v. sup. *Zāgh*.

⁵ The *Zummaj*, according to Damīrī, is a bird of prey, of the eagle kind. The Persian translation, زیک, is probably mistaken ; according to Steingass the *Zīg* is a bird about the size of a sparrow.

⁶ But this would be poisonous ; v. Introd., p. xii.

The **Shāhīn** [Royal Falcon ; Gerfalcon (Jayakar)]¹ is well known ; the Mongols call it *lājīn*. In hunting prey it is all-victorious, and can be trained ; those of the sea are stronger than those of the land.² When it is sick it eats Spanish fly, and recovers. It is the enemy of the pigeon, which notwithstanding its [power of] quick flight is paralysed when it sees a royal falcon. The royal falcon is a clever hunter both of the animals of the earth and those of the air.

Shifnīn, the *Batrak* (?),³ is a faithful bird ; if the male or the female dies, the one that is left does not take another mate. Its fat dropped into the ear along with rice-milk⁴ relieves deafness ; and applied to the eyes cures ophthalmia and wounds of the eye. Its dung, rubbed up and mixed with oil of roses, and carried about by a woman, will allay pains in the womb.

Shaqirrāq, the Green Woodpecker,⁵ is called *sultānī* by the Qazwīnīs. It is green in colour, with a red or sometimes a yellow beak. It is an enemy of bees. If the bile of a green woodpecker be introduced into the eye of a slow horse, he will become a quick mover.

The **Shunqar** [Falcon]⁶ is known as *shunqār* in Turkish, Mongolian, and Persian. It attacks its prey with great fury, and is capable of being trained. In body it is larger than the hawk (*bāz*), but resembles it in form. It lives in cold countries, and is plentiful in Europe. It circles round its prey in the air, and however many there are they never escape.

Sāfir, the *Katum* (?), does not sleep at night, and hangs

¹ *Falco peregrinator* Sundevall, according to Ross.

² This sounds rather doubtful ; it would seem to be more natural to have something like " those of Bahrain (taking بحرى in this sense) are stronger than those of other countries."

³ A kind of pigeon, according to Damīrī ; the reading بترك for the Persian translation of the word is doubtful.

⁴ A conjecture only, for شرح P, شیر A, شرح (?) C, شرح BD and lithograph ; V. om.

⁵ The name is applied to the green woodpecker, *Picus viridis*, and to the common roller, *Coracias garrula*, according to Lane.

⁶ According to Ross, a species of Gyr-falcon, *Falco gyr-falco* or *F. hendersonii* (Hume). See the discussion in Ross's paper.

from a branch calling out “ katum ”—that is, “ I have fallen.”¹ The birds gather round at its cry, and it carries off one of them and eats it.

Ṣurad, the *Wāngarā* (?),² is forbidden to be eaten. It is a bird of prey, [but] meaner than the others.

Ṣagr, the Hawk, is called by the Turks *atalkū*,³ and by the Mongols *talqān*. It is a bird of prey, and it is forbidden to be eaten. It is very strong and ferocious in the chase, and is able to overcome the animals of the wild and of the air. It is capable of being trained ; but, being pernicious animals, it and other birds of prey are not numerous, and have few young ; in reference to which they have said : “ *The little birds have most young ones ; but the mother of the hawk only has one young once reluctantly.* ”

The **Ṭā'ūs** [Peacock] is well known. It is the most beautifully coloured of birds ; in every one of its feathers are present red, yellow, green, gold, blue, and other colours, such that the hand of painter cannot pourtray a picture of the like. *And glory be to Him ! how great is His majesty, and how wide His power, and how perspicuous His proof !* The peacock is forbidden to be eaten. It lives twenty-five years. Its cry puts to flight creeping things. Its brain eaten with rue and honey cures colic and pain in the belly. If one with griping be given its bile, a quarter of a drachm with oxymel in warm water, he will be cured ; and it will loose a dumb tongue. Its flesh increases sexual power, and allays pain in the knee. If its fat be smeared over a frost-bitten limb, it will restore it. If its claw be tied on a woman in the pains of childbirth, it will relieve them immediately.

The **Ṭitū** [Sand-piper ? , Peewee ?] :—The author of the *Kalīla* says that it is a sea-bird.⁴

¹ “ Katum ” is A's pointing ; I do not know what dialect it is. Lane gives a different reason why it whistles all night—lest it should be taken.

² Stated by Jayakar to be the shrike, *Lanius fallax* or *aucheri*.

³ Ross, *aitalgū* or *italgū*, the Saker Falcon, *Falco sacer*.

⁴ But neither sand-piper nor peewee would be a sea-bird ; nor does *Damirī* call it a sea-bird. “ Sand-piper, peewee,” is Steingass's translation.

Ṭaiḥūj, the *Tīḥū*¹; its flesh is allowed to be eaten, and is warm and moist, and of a very pleasant flavour; and it makes the body stout and gives sexual power.

‘Uṣfūr, the Sparrow, is called by the Turks *sārcha*. Its flesh is allowed to be eaten, and is warm and dry. It is said in the traditions: *Whoso kills a sparrow unnecessarily, it will go at the judgment day and cry out before the Throne, saying, “O Lord, ask him why he killed me for no purpose?”* The sparrow is a feeble bird, copulating much and hence short-lived. It builds its nest underneath the roofs, and from fear of other birds it is unwilling to live at a distance from men; so much so that if men quit their homes, the sparrows go with them too, and when they return, come back with them. They are at enmity with the snake, destroying the eggs of the snake, and inflicting wounds on it with their claws and killing it; and the snake in like manner eats the young of the sparrow. Its flesh gives sexual power, and allays wind; its brain greatly increases sexual power; and its eggs placed for three days in dung will infallibly cure fistula. Its dung cures night-blindness.

‘Uqāb, the Eagle, is called by the Turks *barkūt*.² It is forbidden to be eaten. It is a very powerful and majestic bird, capable of being trained, and able to overcome birds and beasts. Of its prey it principally eats the liver; and it makes its nest on the heights and peaks of the mountains. It lays three eggs in some flat place, so that if the young move about they roll down to the bottom; but, notwithstanding their small size, they have no fear³ and elect to rest quietly rather than to move about. *And praise be to Him who has inspired every animal with the knowledge of the things that are salutary or hurtful to it!* And when it hatches forth its young it preserves two of them, and one it throws over the cliff and God (*may He be exalted!*) appoints some other bird to

¹ According to Damīrī, a certain bird resembling a small (red-legged) partridge.

² Ross gives the Turkī as *borgūt*; a general name for eagles, especially for the Golden Eagle, *Aquila chrysaëtus*.

³ Reading, conjecturally, مَخَشَّ for lith. محسى, BP محس, V بحس.

bring up that one, and the bird that brings it up they call *kāsiru-l-‘izām*.¹

Properties of the Eagle : Lightning will not strike the ground where the eagle lives. Its bile applied to the eyes will cure dimness of vision ; and if applied as an ointment on the breasts of a woman whose milk has gone to butter it will cause it to flow, and will increase the supply of milk. Its fat used together with olive oil as an ointment on gout and rheumatism will bring about a cure. Its brain mixed with honey and aloe cures fistula. In the ‘*Ajā’ibu-l-Makhlūqāt* it is said that with the passage of time the eagle becomes a kite and the kite an eagle ; and in the *Tārīkh-i-Maghrib* it is said that on the Nile there is an eagle of an extreme blackness, and it dives in the water and preys on the fish ; they call it the eagle of the Nile.

The ‘**Aq‘aq** [Magpie] is called by certain Persians ‘*akka*, and by others *kashkar*, and by the Mongols *sāghsaghān*. It is forbidden to be eaten. It is a thief, and forgetful ; it steals fine jewels, and forgets its own eggs and young, so that the bat goes and destroys them. Its brain mixed with civet is beneficial in facial palsy and hemiplegia ; if its brain be given to a child to eat, he will become eloquent. If the ashes of its feathers are scattered about in a house, ants will leave it. If its eggs are used fasting as an application to the eyes, they will cure corneal opacity.

‘**Anqā**, the *Sīmurgh* ² ; it is said in the ‘*Ajā’ibu-l-Makhlūqāt* to be a bird of powerful build, such that it can easily carry off an elephant. It is called the king of birds, because when it kills its prey it eats what suffices it, and the rest it abandons to [other] animals, and does not come back to its own leavings ; and this is a characteristic of kings. It lives 1,700 years, and lays eggs when 300 years old, and the young hatch after

¹ *Kāsiru-l-‘izām* means “ breaker of bones ” ; most of the texts give this name to the young one brought up by the strange bird (lith. پرورده, P پروریده, V بچه, B پرورنده for پرورنده, which I have adopted without MS. support) ; but Damīrī states that it is the bird which rears it that is called *kāsiru-l-‘izām*.

² For this bird see Lane’s *Arabian Nights*, chap. xx, note 22.

twenty-five years. And in the *Tafsīr Kalbī* it is said that at first the 'anqā used to live amongst men, and used to cause affliction to living creatures, until in the time of the prophet Ḥanzāla (*on whom be peace!*)¹ [an 'anqā] carried off a bride with her jewels and robes. Ḥanzāla (*on whom be peace!*) prayed regarding the 'anqā, "O Lord take it and cut off its progeny, and bear hardly upon it with calamity!" God (*may He be exalted!*) sent a fire, which burnt it, and nothing remained of it but the name. And Zamakhsharī in the *Rabī'u-l-Abrār* ("The Spring of the Pious") has related that in the time of the Banū Isrā'īl God (*may He be exalted!*) created near Jerusalem a bird with its face like that of a man, which they called 'anqā, and which used to harass the birds and other animals. The prophet of that age prayed, and God (*may He be exalted!*) threw it into the Ocean to the south of the Equator; from that time onwards it has disappeared.

In the *Qiṣaṣu-l-Anbiyā*, and in the *History of Jarīr*,² it is said that it has disappeared since the time of Sulaimān the prophet (*on whom be peace!*), because of what it said—that "I will change the decrees of the eternal destiny." And Sulaimān (*on whom be peace!*) informed it that on that same day a daughter had been born to the King of the East, and a son to the King of the West, and that it was fated that they should come together. The *sīmurgh* went and carried off the daughter of the King of the East and took her to its own nest and brought her up. It chanced that the son of the King of the West took a desire to travel, and happened on the place; and the daughter fell in love with him, and devised a scheme, in accordance with which [the youth] went inside the skin of an animal which had died and chanced to be there; and at her request the *sīmurgh* brought her the skin to dispel her fatigue; and the two came together and had a child. Then at the command of Sulaimān (*on whom be peace!*) the *sīmurgh* brought the maiden with the skin before his court, and the mystery became known; and the *sīmurgh* disappeared from amongst men because of the shame of it.

¹ Ḥanzāla b. Ṣafwān, who lived between the times of Jesus and Muḥammad.

² Probably the *History of Muḥammad ibn Jarīr* (*Ṭabarī*) is meant.

Ghurāb, the Crow, is called by the Turks *qārghā*, and by the Mongols *garīr*. It is forbidden to be eaten ; and it is one of the five reprobates.¹ It is a far-journeying bird, and is common amongst ruins. It lives to a great age ; in the '*Ajā'ibu-l-Makhlūqāt* it says that male and female are so fond of one another that neither will take a second mate after the death of the other. In order to have a supply of food it lays down a store ; it attacks men and animals, going for their eyes first of all. When the young one is hatched, its down is white ; its mother grieves, and abandons her young one ; [but] God (*may He be exalted !*) gathers together before it large numbers of flies and gnats, and it eats of them, till it moults the down and produces black feathers ; then the mother draws near to the young one and takes it into her care [again]. And some crows [can] pronounce words distinctly. The Arabs call a black crow *khātim*, and a piebald one *abqā'*.

The eye of a crow and one of an owl burnt in the midst of a company will occasion a feud ; and if [its eye] be fried and rubbed up and eaten, it will allay thirst. Its bile added to wine will bring drunkenness with the first cup. If its spleen be hung round anyone, it will stir up love [of him in others]. If its head be well boiled and the broth drunk, it will allay headache. Its dung tied up in a piece of coloured wool and placed in the hand of one suffering from cough will cure it.

The **Ghurnaiq**² is a water-fowl with a long neck ; in the cold weather it resorts to a cold climate, and in the warm weather it returns ; it is a strong flier. The male and female go together in pursuit of prey, and fall on it in turn (?), settling on its head and flapping their wings over its eyes, and thus throw it down and devour it ; and when one sleeps, the other watches over it. Its dung rubbed up in water and intro-

¹ Cf. p. 21.

² Lane gives as the equivalent of this name the white stork, *Ardea ciconia* (*Ciconia ciconia*), or according to some the black stork, *Ardea nigra* (= *Ciconia nigra*) ; or the Numidian crane, *Ardea virgo*. Jayakar adds that "the name *gurnūk* is applied in Palestine to the common heron—*Ardea cinerea*." But the white stork seems undoubtedly (from its modern name) to be the *laqlaq* (v. inf.). Both the white and the black stork are found in N. and W. Persia and in Mesopotamia.

duced on a piece of wick into the nose will cure any sore in the nose and allay all pain.

Ghawwāṣ, the Māhī-Khwār (Fish-eater),¹ is a bird full of deceits. It throws itself on to the water as if dead ; and the fishes, believing it to be dead, come near it, and it seizes one of them and devours it. And if a crow overcomes it, and takes a fish from it, it seizes a second fish and brings it to the crow ; [but] when the crow purposes to carry off this fish, the *māhī-khwār* seizes the crow's foot, and dives into the water, and stays there so long that the crow dies. If its blood and bones are burnt along with human hair, the owner of the hair will be impatient to visit the one who burns it.

The **Fākhta** [Ringdove] is well known ; some of the Arabs call it *ḥamāmatu-l-muṭawwāqa* [i.e. the collared dove], and also *ṣulṣul* ; and the Mongols call it *kākū*. The snake flies from its voice. If its blood is burnt along with the blood of a pigeon and tar and pitch, anyone who smells it will get no sleep whatever that day and night.

Farāsh, the Moth ; certain of the learned have said that when the *du'mūṣ*² puts forth wings it becomes a moth. And some say that it is . . .³when it has put forth its wings it becomes the candle's lover, and hurls itself on it and burns ; Sa'dī of *Shīrāz* says (verse)—“ I remember one night my eyes slept not, and I heard a moth saying to the candle, ‘ I am a lover,—if I burn, it is [only] fitting ; but why shouldst thou weep and burn ? ’ [The candle] said, ‘ O my poor faithful friend, my sweet companion the honey has gone ; since sweetness (*shīrīnī*) leaves me, fire mounts to my head as to Farhād's. If the fire of love has burnt thy wing, look but at me, how it has consumed me from head to foot.’ ”⁴

¹ I have been unable to find any English equivalent or zoological name for this bird.

² *Du'mūṣ* has been used previously for the tadpole (*kafchalīza*) ; Lane says the *du'mūṣ* is a certain animalcule that lives in water ; might this be the larva of the mosquito ?

³ I am not certain of either the reading or translation of this word.

⁴ There are several plays in this passage from the *Gulistān*. The candle also is burning in separation from her former associate, the honey (the wax having been separated from the honey of the comb) ; Farhād's mistress was called *Shīrīn* ; the “ weeping ” of the candle produces the droppings of the wax, likened to tears.

The **Farfir**, a small black bird, is like a sparrow. If it alights on the stone *bāhat* it takes away its deadliness.¹

The **Farisa** (?) :—on its body are blue feathers, which they use for introducing into embroideries.

The **Fanūn**(?) :—this bird lays its eggs on the face of the water in the Indian Sea, and hatches them in fourteen days ; and during those days the sea never becomes rough. When the mariners see this bird they rejoice that the sea is going to be calm.

Qabj, the Partridge, is called by the Turks *keklik*,² and by the Mongols *itāwan* (?). It is a beautiful bird, with graceful march and sweet song. There are both large and small partridges ; the large are called *kabg-i-darī* (of the royal court), the small *kūhī* (of the mountain) ; and the Arabs call the male partridge *ya'qūb*. It is allowed to be eaten, and its flesh is wholly delightful ; it is warm and dry. On hearing the cry of the male the female allows him access, and produces eggs. She lays them in two places ; one place the male takes care of, and one the female, till the young are hatched.³ Its

¹ Damīrī gives two birds called *furfur* and *furfūr*, but not *farfir* ; I am quite unable to identify any of these.

According to the section on Mineralogy, the *bāhat* is a stone which makes everyone who looks at it laugh till he dies ; the *farfir* takes away its property for a time.

² Ross *keklik* ; the Chikore, *Caccabis pallescens* (Hume).

³ Several lines occur here in the lithograph which are not in the other texts. From this point to the end of the section the lithograph runs thus :—

“ They live in the hills. They say that when a hunter goes after partridges they bury their heads in the snow, thinking that just as they do not see the hunter, so he does not see them. The male partridges are very jealous of their females ; and when two males meet over one female, they fight till one overcomes [the other], and when the defeated one goes off the female submits herself to the conqueror. One of the curious things about this bird is that when they [? meaning “ the males ”] raise a clamour, and the wind brings their cry to the female, eggs are produced in her loins ; as the female date-palm becomes fruitful at the first scent of the flowers of the male tree, when the wind blows on it. And this bird lays fifteen eggs, which it deposits in two places ; the male establishes itself in one place, and the female in the other, and both sit on the eggs. The partridge does not copulate in captivity—only in the hills. They love singing and sweet sounds, and on hearing such it often happens that they fall down on the ground with excessive pleasure, and become insensible, so that the hunter may come and take them.

bile mixed with oil at the time of the new moon, and applied to the eyes, will ward off the beginning of cataract. If its liver be roasted and given to a child, he will be safe against epilepsy. Its flesh will cure dropsy, and increase sexual power. Its eggs, taken with vinegar of squill, are beneficial in pain in the eye.

Qubbarat, the Lark, is called *ṣa'wat* by some of the Arabs.¹ It is a small bird, with sweet song, and has a crest on its head after the manner of the peacock. Its flesh roasted will cure colic ; and if boiled with water the broth has the same action. There is one kind that they call *saqqa* [i.e. water-carrier], because it carries up water aloft in its feet.

Properties of its parts.—If its bile be introduced into a man's nose at the beginning of every month, his intelligence will become keen, and his eye extremely clear ; and, applied in the eye, it is beneficially used against the beginning of cataract. If from its bile and from the dung of the *khajal*, which is a species of partridge, and from small pierced pearls, equal parts are taken and rubbed up together, and an eye-medicine made, it will cure corneal opacity. If its liver be roasted and put in the food of children, they will be safe from epilepsy. Its blood applied to the eye is beneficial in wounds of the eye and in night-blindness. Its flesh causes stoutness of body, and is beneficial in dropsy, and increases sexual power. Its eggs eaten with vinegar and wild onion are beneficial in the case of one who has been bitten, and cures pain in the eyes."

Notes on the above passage : (i) " The beginning of cataract " از آغاز ought to mean " against the beginning of a watering of the eyes (e.g. at the commencement of a conjunctivitis) ", but it is such a literal translation into Persian of the Arabic ابتداء نزول ماء العين (cf. نزول. ابتداء), that I can hardly doubt that it is meant for cataract.

(ii) " Wild onion ", پیاز دشتی, perhaps squill, the same as عنصل in the text I have adopted.

¹ Numerous larks are known in Mesopotamia and Persia (cf. *Survey of Iraq Fauna*). Evidently the one here meant is the crested lark, *Galerida cristata*, common in West and North-West Persia, and the commonest bird in Mesopotamia.

" *Sa'wat* " is not identified by Lane or Jayakar, but it does not seem to be a lark (" a certain bird, of the sparrow kind, with a red head "). Indeed the word (جغو) by which the author translates the Arabic name *qubbarat* does not seem to mean a lark ; Steingass gives " owl " or " sparrow " as the meaning of جغو, and " a bird resembling an owl " for جغو.

The lithograph has for this section : " The *Qubbarat* is the bird they call in Persian *hudhud*. It loves the minstrel's voice, and melodious song ; and on its head is a crest, like the crest of a peacock. It is very timorous

The **Qaṭāat** [Sand-grouse]¹ is a small bird, and very intelligent—so much so that it conceals its eggs in the sand in the desert, and after a space of time finds its way to them [again]. It is handed down from the Prophet (*may God pour blessings on him and his family and preserve them !*) : “ *Whoso builds a mosque to God, even if it is as the nest of a sand-grouse, God shall build for him a house in heaven.*” Its blood rubbed on the body cures ringworm of the scalp ; rubbed on the male

and exercises great circumspection, and when it alights on anything it looks to the left and to the right, and through its abundant caution it does not fall into the snare. It builds a curious nest, which it contrives excellently, entwining together sticks in such a manner that everyone who sees it is astonished. And when it builds its nest it seeks three sticks of the vine, or of some tree with broad leaves like the vine . . . and it brings good grass, extremely slender, and weaves within the sticks a good and wide nest, and lays its eggs in it, and covers it with leaves so that birds of prey may not see it. Its flesh . . . (continues as in text).”

The *hudhud* (Hoopoe, *Upupa epops*) is, however, not the *qubbarat*. I am unable to translate a few words (و پهلوی آن چوبها معکوس باشد) which follow “like the vine” in the above passage.

¹ There are several species of sand-grouse in Mesopotamia—*Pterocles senegallus*, *orientalis* (the imperial sand-grouse, with a black belly, hence perhaps the species called *melanogaster* by Lane, which is identified by him with the *qaṭāat*), *alchata*, *lichtensteini*. *P. orientalis* is found also at Tīhrān and Qazwīn (*Survey of Iraq Fauna*).

The lithograph has here : “The *Qaṭāat* is the bird which is called *katū* in Persian ; they have named the bird from its call. The Arabs say : ‘ *Such a one is more truthful than the sand-grouse.*’ The poet has said (verse), ‘ *Do not deny the saying, “If the sand-grouse speak, they say the truth” ; seeing every [other] claimant to a lineage, without fail, makes a false claim.*’ And the Arabs say : ‘ *Such a one is better guided than the sand-grouse* ’ ; because the sand-grouse lays its eggs in the wilds, and buries them, and goes away for some days ; and when it comes back it sits on the very same place where its eggs are buried. And the gait of this bird is dainty and very elegant, so that they compare the gait of women to it. And its nest is on the ground, amongst the grass ; so that the Prophet (*may God pour blessings on him and his family and preserve them !*) uttered a parable on it, in reference to its slenderness and exiguity, saying . . .”

Here comes the tradition in Arabic, with a translation into Persian ; then the properties of its blood and flesh nearly as in my text. Then the section concludes : “And if a sand-grouse be burnt and mixed with oil, and [the mixture] rubbed on a place where it is desired to grow hair, the hair will quickly grow there. If its intestines, that is the furniture of its belly, be rubbed on a dislocated bone, that is one out of place, it will come back into its place, and if an eye-medicine be made of them, it will be beneficial in wounds of the eye, by the permission of God most high.”

organ it gives sexual power. Its flesh is beneficial in dropsy and obstructions of the liver, and in corruption of the humours. The ashes of its bones mixed with olive oil will cause hair to grow on any part where it is applied as an ointment.

The **Qumrī** [Turtle-dove]¹ is well known. It is a bird of pleasing notes, and of good omen. Creeping things flee from its call. If the eggs of the turtle-dove are put under the ring-dove, and those of the ring-dove under the turtle-dove, both birds will hatch turtle-doves, and they will be finely coloured.

The **Qaqnus** [Phoenix] is well known. It lives in India ; it has a long beak, with many holes in it, and from every one there proceeds a different note. When it sings, no animal can pass by because of the sweetness of its song. And it does not beget young ; at the time of death male and female collect a large quantity of firewood, and interlink their beaks together and flap their wings ; from the clash of their wings the wood catches fire, and blazes, and the two phoenixes are consumed ; rain falls on their ashes, and a worm appears therein, and eats of the ashes, and grows to a large size and becomes another phoenix. *And praise be to Him ! How great is His glory in the creation of the animals !* They say that they invented the organ in imitation of the song of this bird.

The **Qū** [Swan] is well known, a large bird, and its flesh is allowed to be eaten. It is larger than the eagle.

Kurkī, the Crane,² is called *turnā* by the Turks³ and

¹ Six species of doves (including the wood-pigeon) are recorded from 'Irāq in the *Survey of Iraq Fauna* : among them are the turtle-dove (*Streptopelia turtur*) and Indian ring-dove (*S. decaocto*).

For the section on the Turtle-dove the lithograph has : "The *Qumrī* is a well-known bird ; people keep it in their houses for the sake of its cooing. It is said that the female turtle-doves do not associate with other males when their partners die ; and they always make lamentation over their partners. And if the eggs of a white turtle-dove be placed under a ring-dove, and those of a ring-dove under a white turtle-dove, both will hatch turtle-doves—both the white and the collared [i.e. the ring] dove. Creeping things flee from its voice."

² The Common Crane is known in Mesopotamia (*Megalornis grus*), as also the Demoiselle Crane (*Anthropoides virgo*). The latter is given in Lane (under the name of *Ardea virgo*) as the equivalent of the Arabic كركي.

³ In modern Turkish طورنه *tūrna*.

toghrāwush by the Mongols. Its flesh is allowed to be eaten, and is warm and dry ; it gives great sexual power,¹ and is of a pleasant flavour. Its eye rubbed up and applied to the eyes brings sleeplessness. Its bile mixed with sweet marjoram² and applied to the distorted side in facial palsy,³ and mixed with oil of nuts and applied to the other side, the patient not being brought into the light for seven days, will effect a cure ; and in like manner it is beneficial in headache and cataract. If its flesh and fat are boiled and the broth dropped in the ear, it will cure deafness ; and a decoction of the meat with vetches will dispel pain in the kidney and bladder. The crane is a bird which lives harmoniously with its fellows. They never journey alone ; and they have a leader and a sentinel, and keep watch at night.

Karwān, the *Chūbīna*⁴ ; its flesh and fat give sexual power in an extreme degree.

The **Laqlaq** [Stork] is well known.⁵ It is forbidden to eat it.

¹ The lithograph here inserts the following : “ They say these birds live in harmony, and none are opposed to other ; and they have a leader, and all obey him ; and the leadership goes by turn. And the flock of cranes go at nightfall to a place at a distance, and they have a sentinel, who never alights, but flies round them and keeps watch ; and if he sees an enemy he utters a cry and apprises the cranes. And the sentinelship also goes by turns ; and when the turn of one is fulfilled, he informs another ; and he does not put foot on the ground lest sleep should seize him and he should slumber, till such time as he relinquishes his turn of watching. Jāhīz says the crane does not put both feet on the ground, but usually stands on one foot ; if it puts both on the ground it has no confidence in them, and is afraid of falling down from its own weight. Properties of its several parts : . . . ” Thenceforward much as in the present text.

² Schlimmer gives *Origanum majorana* as the equivalent of مرز نکوش, and states that it is employed in windy colic, facial paralysis, etc.

³ This would be the non-paralysed side, presumably, which appears somewhat contorted by the contraction of its (now unopposed) muscles.

⁴ Damīrī says the *Karwān* resembles a duck ; but Steingass translates *chūbīna* by “ a heron ; a bustard ”.

⁵ This must be the White Stork, *Ciconia ciconia*, called “ Hājī Lugalug ” in ‘Irāq, which builds its nest on mosques. But this bird is now held in great respect (cf. *Survey of Iraq Fauna*), and its nest is *not* destroyed “ as is usual ” (v. inf.).

The lithograph here inserts : “ Its name is the sound it makes, as in the case of the sand-grouse (*qaṭā*). Its food is the serpent. It has two nesting places, one in cold countries and one in warm ; and it always follows the spring. It builds its nest in a lofty place, either on a minaret or a tree,

It lives in warm climates, and maintains a feud with the snake ; it seizes the snake by its middle, and lifts it up into the air, and strikes it on the ground till it becomes powerless and dies, and [then] it eats it. And the snake eats the stork's eggs ; hence it is that the stork builds its nest in high places, so that the snake cannot reach it, and when it has laid its eggs it never quits them. And if it perceives a change in the air, it leaves that country even though it may have laid its eggs there. Its cry paralyses creeping things and drives them away. Its eggs are the best of drugs for use as a hair-dye.

Māliku-l-Hazīn, the Heron,¹ is called by the Turks *ūkhār* (?). Its flesh is allowed to be eaten. It is always sad, and therefore they call it "the sorrowful lord". It always takes possession of the ford of a stream . . . fearing lest its dwelling should be destroyed ; and though the water is below and its dwelling is high up, it never becomes free from this anxiety.²

[where it is] safe against the approach of an enemy ; there it carries sticks and rubbish, and there it builds its nest in a marvellous way, so that if people wish to destroy it, as is usual, they can only do so with difficulty. The *Shaikh*u-r-Ra'īs says that of the [marks of] intelligence of the stork one is that when a pestilence is about to befall, they perceive it by a change in the air, and abandon their nests and fly away, and it may be that they leave their eggs there too. Creeping things all fly from the stork ; whatever creeping thing it sees, it kills."

The *Shaikh*u-r-Ra'īs is called simply ar-Ra'īs by Damīrī ; he is not mentioned by Brockelmann.

¹ Quite a number of species of heron are given in the *Survey of Iraq Fauna*, but I cannot say which is meant by the present name.

In the lithograph the section runs thus : "The *Māliku-l-Hazīn* is called *Bū Tīmār* in Persian. Its neck and legs are long. Jāhīz says the case of the heron is one of the wonders of the world ; its dwelling is always near dams ; and if the water breaks off a part of the dam and runs to waste, it becomes melancholy, and will not drink from the water, fearing that if it should drink the water will be [still further] lessened ; and when in consequence it feels the need [of water] it remains thirsty, and is always sorrowful ; hence it is called *māliku-l-hazīn* ('the sorrowful lord')."

Damīrī explains the heron's name as follows : "Jāhīz says : 'The case of the heron is one of the wonders of the world ; for she always settles near waters and the places where streams gush forth, etc. ; and when they dry up, she grieves for their disappearance, and remains sorrowful and grief-stricken, and sometimes ceases drinking till she dies of thirst, fearing lest by drinking of the water there should be a [still] greater loss [of water].'"

² The passage seems to be corrupt, and apparently there is a considerable omission. But, in any case, the explanation of the name differs from that given by Jāhīz, that by Damīrī, and from that in the lithograph.

The **Mukkā'at** ¹ is a bird of the desert. And between it and the snake there is a natural enmity ; the snake eats its eggs, and it kills the young of the snake.

The **Musījat** is a small bird, with a sweet song ; and [the word] “ music ” is derived from its song. And some say it is the lark.

Nasr, the Vulture, is well known ; the Mongols call it *tanūqjīn*, and the Turks *yūrtajar* and *qājar*. It is forbidden to eat it. It is a sagacious bird, and a greedy feeder. Its age is said, according to most accounts, to be 500 and 1,000 years. It maintains a feud with the bat ; it makes its nest on the summit of the mountains, and lays in it the leaves of the plane-tree, so that the bat may not approach it and destroy its eggs. When it is sick it eats human flesh, and recovers ; and when its sight becomes dim, it drinks human bile and [its sight] becomes clear. The odour of roses and of other essences is injurious to it. Vultures usually follow caravans and armies, so that if anybody dies on the road they may make a meal of him.

Its bile dropped in the ear will cure long-standing deafness ; if applied seven times to the eyes, it will take away dimness of vision, and will ward off cataract. Its brain mixed with honey and applied to the eyes will cure ophthalmia. If its flesh be cooked with saffron, honey, salt, and cumin-seed and eaten, the bites of reptiles will not take effect. Its fat melted and dropped in the ear will cure deafness.²

¹ This bird is given in Damīrī and in Dozy (*Suppl. aux Dicts. Arabes*) as *مكأ* ; it is said to be a sweet songster, and to live in the district Riyāḍ in the Hījāz.

² The alternative version given in the lithograph is as follows : “ The *Nasr* is called in Persian *kargas*. It is a greedy feeder ; when it sees a carcass it eats so much that it cannot fly. They say it lives 1,000 years ; and it usually builds its nest in such a place that no animal can get at it because of its height and the difficulty of the path. And they say that when the female vulture lays her eggs she brings leaves of the plane-tree and lays them in the nest, that bats may not do the eggs any injury. And at the time of egg-laying the male vulture goes to the lands of India, and brings two stones, and places them under the female, so that the laying of the eggs may be easy for her. And when the vulture is sick, it eats of human flesh, and the sickness disappears ; and when its eye becomes dim, it rubs it with the human gall-bladder, and it becomes clear again. The odour of roses . . . ”—continues much as in the text.

Nahl, Honey Bees, are called *dabr* by some of the Arabs. They are forbidden as food. They are intelligent, beneficent, and inoffensive animals. [The female] produces young by the odour only of the male, without his coming upon her. And bees have a king, wazīr, chamberlain, watchmen, and door-keeper; and the king is larger in body than the others; and through divine inspiration they manifest in the construction of their cells such ingenuity as no mathematician possesses with compasses and ruler and other instruments. And all their cells are hexagonal, so that there is never any interval between their sides; and there are none which are not hexagonal. And when all the cells are joined together [the whole] becomes circular; and there is no other shape [of cell], except that the last cells, which they call “the seal of the hive”, they make three-sided. Their food is the blossoms and delicate leaves of trees, and seeds; and from these they extract the sweet and dainty and delicious honey-juices, which are healing for mankind. And what stirs them up to doing this is the continuing inspiration of God; as God (*may He be exalted!*) has said: *And thy Lord inspired the bee, saying, Provide thee houses in the mountains and in the trees and in the hives men build for thee; then feed on every kind of fruit, and walk the beaten paths of thy Lord. From its belly cometh forth a draught of varying hues, in which is a cure for men.*¹ O pure God, who makest the superfluity of the bees’ food to be a medicine for mankind, and their dirt² to be a banisher of darkness! White honey comes from young bees, and yellow from old. And since God (*may He be exalted!*) has placed curative power in honey, it of necessity agrees with constitutions warm and cold, dry and moist; and one can compound all electuaries with it.

The nature of honey is warm and dry in the second degree; it expels from the body tenacious humours and putrid secretions. The nature of wax is indifferent; it softens dried-up sores.

¹ *Qur.* xvi, 70, 71.

² I.e. their wax.

Na'āmat, the Ostrich, is called *ẓalīm*¹ by some of the Arabs, and its young *zāl*. It eats fire, and sand, and stones, and receives no injury thereby. When it lays its eggs, by reason of its want of sense it leaves its own eggs and goes and tends the eggs of some other bird; and the Arabs have a proverb about an excessively stupid man—*More foolish than an ostrich*. When it hatches its young it abandons it, [but] gnats and ants and creeping things gather about it, and the young one eats of them and thereby grows big.

Its bile cures dimness of vision. Its flesh, if used assiduously, cures troublesome attacks of wind. Its fat rubbed on inflammations will cure them. If its eggs are placed in the cooking pot, the food therein is quickly cooked. If the skin of its legs be cast into cold water, [the water] becomes hot.

Hamāmat, the *Wamang*,² is called in Persian *jughd* and *kūf*³; and the Mongols call it *bāyqūsh*.⁴ Whenever its cry is heard the *mār-i-khandān* dies; hence it is held in honour in Egypt.

The **Hudhud** [Hoopoe] is well known. It is forbidden to eat it; and killing it is prohibited; as it has come down to us in the *Maṣābiḥ* from ibn 'Abbās (*may God be well pleased with both of them!*),⁵ who said: “*The Prophet (may God pour blessings on him and his family, and preserve them!) forbade the killing of four kinds of animals—ants, bees, the hoopoe, and the shrike.*”⁶ The hoopoe is a beautiful bird, but has an unpleasant smell. In the *Qīṣaṣu-l-Anbiyā* it is said that when 'Auj ibn 'Anaq⁷ took up a piece of a mountain with

¹ The Persian name, *shūtūr-murgh*, means “camel-bird”. *Zalīm* seems properly to be the Arabic name for the male only.

² Cf. p. 50, s.v. *Mār-sār*.

³ “*Jughd*” is given as “owl”, and “*kūf*” as “large owl” in Steingass's *Pers. Dict.*

⁴ Ross tentatively identifies the Turkī *Bāyqūsh* with the Snowy Owl, *Nyctea nivea*, or more probably the Eagle Owl, *Asio otus*. (But the Eagle Owl is *Bubo bubo*, *Asio otus* is the Long-eared Owl.)

⁵ I.e., as before, with both ibn 'Abbās and his father 'Abbās.

⁶ There is much about the *ṣurad* (shrike) in Lane; the Arabs used to regard it and its cry as of evil omen, and to kill it, and the prohibition against killing it is to dispel the idea of a thing's being of evil omen. Jayakar identifies it as the shrike *Lanius fallax* (= *L. excubitor aucheri*).

⁷ This is Og king of Bashan, of the Anakim, the giants of the Holy Land.

which to kill Moses and his tribe, the hoopoe by the command of God (*may He be exalted !*) made a passage in it, so that it fell on the neck of 'Auj and he died therefrom. And the hoopoe also conveyed the letter in the matter of the meeting of Sulaimān (*on whom be peace !*) and Balqīs queen of Sabā, as it is written in the glorious word : “ *And the hoopoe said, ‘ I found a woman reigning over them, gifted with everything, and she has a magnificent throne.’* ”¹ It is handed down from the Prophet (*on whom be peace !*) : “ *Kill not the hoopoe, for verily she indicated to Sulaimān the presence of water.* ”² In the ‘*Ajā’ibu-l-Makhlūqāt* it says that wherever the hoopoe is, the reptiles of the earth will not take up their abode. When the hoopoe is sick, it eats a scorpion, and recovers.

Whoever puts a hoopoe’s eye under his pillow will not sleep ; and if it be tied on one with tubercular leprosy, he will recover, but it brings loss of memory ; and if it is eaten, it causes increase of knowledge. If a person keeps its tongue about him, no enemy will overcome him. To keep its heart about one gives sexual power ; if it is cooked with sugar and eaten by two persons together, they will not be able to restrain their affection. Its bile rubbed for three days in the dark on one suffering from facial palsy and hemiplegia will cure him. If its right wing be placed beneath the head of a sleeper he will not wake ; the smoke from its wing will frighten away pigeons from their towers. If its bones be burnt in a house, this will banish scorpions and fleas and creeping things, and they will never come back. If its claws, burnt and rubbed up, are put in a beverage and given to a woman, she will conceive if her husband comes in to her.

The **Hamaj** is a small fly which settles on the faces of quadrupeds and irritates them. It is handed down from the Prophet (*may God pour blessings upon him and his family and preserve them !*) : “ *Men are divided into the learned and their disciples, and the rest are hamaj* ”—that is, there is no more use in such men than in small flies.

¹ *Qur.*, xxvii, 23. The hoopoe is *Upupa epops*, in the vernacular of Mesopotamia called “ hadhad ” (*Survey of Iraq Fauna*).

² The occasion is referred to by Sale, note to *Qur.*, xxvii, 20.

The **Watwāt** [Swift ?]¹ is called by the Persians *bālwāya* ; and some believe that *watwāt* means the bat. If the hair of any man be tied round the neck of a swift and the bird be then released, the man will not go to sleep till they untie the hair. If its feathers are used to stuff a pillow, whoso puts his head on it will certainly go to sleep. Its brain, mixed with honey and applied to the eyes, wards off cataract ; and heated with oil of roses and rubbed on [the seat of pain in] sciatica, it allays the pain.

Warashān, the Wood-Pigeon,² is allowed to be eaten ; but its flesh is slow of digestion, and causes stomach-ache ; and it is better to eat it with vinegar.

The **Yarā‘at** :—When it flies by day it looks like other birds, but at night it is like fire.

The **Yaha** is a beast of prey ; and it is forbidden to eat it.³

And in this section everything that I have not transcribed from other books is taken from the account given in the ‘*Ajā‘ibu-l-Makhlūqāt* and the *Jāmi‘u-l-Hikāyāt*.⁴

¹ The swift would appear to be meant ; cf. Lane. Three species of swift are recorded from Mesopotamia in the *Survey of Iraq Fauna*.

² *Columba palumbus* L. The turtle-dove, also given as an equivalent, is *Streptopelia turtur* (L.). Both occur in Persia and Mesopotamia.

³ “ Beast of prey ” does not sound like a bird ; I can find nothing about it.

⁴ The lithograph adds, “ And God best knows the right of it.”



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Names for which the English equivalent is unknown are merely transliterated.

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و آنرا رها کنند تا آن موی ازو نکشایند آن آدمی در خواب نرود پرش حشو بالش سازند هر که سر بران نهد البته در خواب رود دماغش با عسل آمیخته با کتجال منع نزول آب کند و با روغن کل پخته بر عرق النسا مالند درد بنشانند

ورشان کبوترونا ما کول اللحم است امّا کوشتش دیر کوار بود و درد شکم آورد با سرکه خوردن بهتر است

یراعه اگر در روز پرد مانند دیگر مرغان نماید امّا بشب مانند آتش باشد

یهه جانوری شکاریست و ممنوع الاکل

و درین مقاله هرچه نقل آنرا از کتب دیگر متعرض نشده ام تمامت از نقل عجایب المخلوقات و جامع الحکایاتست

بخورد صحت یابد چشمش در زیر بالین هر که نهند در خواب زود و اگر بر صاحب جذام بندند صحت یابد اما فراموشی آرد و اگر بخورند دانش زیادت کند زبانش با خود دارند دشمن برو ظفر نیابد دلش با خود داشتن قوت باه دهد بریان کرده با شکر دو تن با هم خورند از دوستی هم نا شکیب شوند زهره اش در جای تاریک سه روز در صاحب لقوه و فالج مالند صحت دهد بال راستش در زیر سر خفته نهند بیدار نشود دود بالش کبوترانرا از برج برماند استخوانش در خانه بسوزانند کژدم و کیل و هوام را بگریزند و تا دیرگاه باز نیابند اظافیرش سوخته و سوده در شربت کنند و بزنی دهند و شوهر با او مباشرت کند حامله شود

همج مکس خورد که بر روی چهارپای نشیند و زحمت رساند از رسول صلی الله علیه و آله و سلم مرویست الناس عالم او متعلم والباقي همج یعنی در چنین آدمیان زیادت نفعی نباشد همچنانکه در آن مکس

وطواط را فرس بالوایه کوینند و بعضی برانکه و طواط خفاش است موی هر آدمی که در کردن و طواط بندند

همامه و منک را فرس جغد و کوف و مغول بایقوش
خوانند چندانکه آوازش برسد مار خندان بمیرد بدین
سبب در مصر آنرا معزز میدارند

هدهد معروفست ممنوع الاکل است و منهی القتل
است کما ورد فی المصاییح عن ابن عباس رضی الله عنهما
قال نهى النبى صلى الله عليه وآله وسلم عن قتل اربع
من الدواب النملة والنحلة والهدهد والصرد مرغی خوش
صورت است امّا بوی ناخوش دارد در قصص الانبیا
آمده که چون عوج بن عنق کوه پاره برداشت تا موسی
و قومش را بدان هلال کند بفرمان حق تعالی هدهد
آنرا سوراخ کرد تا در کردن عوج افتاد و عوج بدان
هلال شد و مراسلت در مواصلت سلیمان علیه السلام
با بلقیس ملکه سبا هم هدهد کرد چنانکه در کلام مجید
میاید فقال انى وجدت امرأة تمليكهم وأوتيت من
كل شئ ولها عرش عظیم از پیغمبر علیه السلام
مروست لا تقتلوا الهدهد فانه كان دليل سليمان على
قرب الماء در عجایب المخلوقات کوید هر جا هدهد بود
هوام ارضی قرار نکیرد هدهد چون رنجور شود کژدم

سفید از منبج جوان و زرد از کهول باشد و چون حق
 تعالی در عسل شفا نهاده لاجرم با امزجة کرم و سرد
 و خشک و تر موافق افتد و ترکیب همه معجونها بدان
 توان کرد طبع عسل کرم و خشک است بدرجة دوّم
 قلع اخلاط لزج و رطوبات فاسده از بدن کند و طبع
 موم معتدل است و ریشه‌های خشک نرم کند

نعامة شتر مرغ را بعضی عرب ظلیم و بچه اش
 را زال خوانند آتش و ریک و سنک خورد و ازان
 مضرت نیابد چون خایه بنهد از جاهلی که باشد خایه
 خود بگذارد و بپرورش خایه مرغ دیگر رود و عرب
 درحق جهّال بمثل کویند احمق من النعامة چون بچه
 برآورد آنرا رها کند پشه و مورچه و هوام بکرد آن
 در آیند و آن بچه از ایشان میخورد تا بزرگ شود
 زهره اش تاریکی چشم ببرد کوشتش بادهای زشت
 زایل کند چون بران مداومت نمایند شحمش بر اورام
 طلا کنند شفا دهد بیضه اش در دیک افکنند طعام
 زود پخته شود پوست بیضه اش در آب سرد افکنند
 کرم شود

بیوی نر بچه کند بی آنکه بر او رود و ایشانرا پادشاه
و وزیر و حاجب و حارس و بوّاب میباشند و پادشاه
بجثه بزرگتر از دیگران بود و ایشانرا در ترکیب
خانها بالهام الهی کیاستیست که هیچ مهندس را با پرکار
و مسطر و دیگر آلات نبود و همه خانهاشان مسدّس
بود چنانکه قطعاً اضلاع آنرا با هم هیچ تفاوت نبود و
غیر از مسدّس نباشد و چون همه خانها با هم پیوندند
مستدیری شود و هیچ شکل دیگر نبود الا شان آخرین
که آنرا مهر کندوج خوانند مثلث سازند خورش ایشان
شکوفه و لطایف اوراق اشجار و تخوم بود و ازان
رطوبات عسل شیرین لطیف لذیذ که شفای ناس است
انگیزد و لا یزال الهام خدای ایشانرا براین معنی باعث
است کما قال الله تعالى وَاَوْحَىٰ رَبُّكَ اِلَى النَّحْلِ اَنْ
اتَّخِذِي مِنَ الْجِبَالِ يُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُكًا
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهُ فِيهِ شِفَاءٌ
لِّلنَّاسِ پاك خداوندا كه فضالۀ غذای منجی را شفای
آدمیان كند و وسخ آنرا دافع ظلمت كرداند عسل

نسر کرکس معروفست مغولان تنوچین و ترکان
 یورتجر و قاجر خوانند ممنوع الا کل است و مرغی
 زیرک و حریص بر خوردن عمرش با کثر اقوال پانصد
 سال و هزار سال گفته اند با خفاش دشمنی دارد بر
 ذروه کوهها آشیان سازد و برل چنار درو نهد تا خفاش
 برو نرود و بیضه اش خراب نکند چون رنجور شود
 گوشت آدمی خورد صحت یابد و چون چشمش تیره
 شود زهره آدمی خورد روشن گردد بوی کل و دیگر
 عطریات آنرا مضرت رساند کرکس اکثر اوقات در پی
 قوافل و عسا کر رود تا اگر کسی در راه بمیرد ازو
 بخورد زهره اش در گوش چکانند طروش کهنه ببرد و
 هفت نوبت اکتحال کنند تیرکی چشم زایل کند
 و مانع نزول آب شود مغزش با عسل آمیخته با اکتحال
 رمد ببرد گوشتش با ورس و عسل و نمک و زیره پخته
 بخورند زخم هوام مؤثر نشود شحمش کداخته در گوش
 چکانند طروش ببرد

نحل منج انکبین را بعضی عرب دبر خوانند ممنوع
 الا کل است و جانوری زیرک پر منفعت کم مضرت

لقلق معروفست ممنوع الاکل است در کرمسیر
میباشد و با مار دشمنی دارد میان مار بکیرد و بر هوا
برد و بر زمین زند تا سست گردد در آید و آنرا بخورد
و مار بیضه لقلق بخورد و بدین سبب لقلق بر بلندیا
آشیان کند تا مار برو نتواند رفت و چون بیضه نهد
قطعاً غیت نکند و اگر تغیر هوا یابد ازان دیار بگریزد
اگرچه بیضه نهاده باشد آوازش هوام را سست کند
و بگریزند بیضه اش خضاب را بهترین ادویه است

مالك الحزين بو تیمار را ترکان اواخر خوانند
ماکول اللحم است پیوسته غمناک بود و بدین سبب
اورا مالك الحزين خوانند همواره ممرّ آب کیرد از ترس
آنکه مسکنش خراب شود و اگرچه آب در زیر و
مسکنش بالا بود ازين تیمار جدا نشود

مکأة از مرغان بادیه است و میان او و مار عداوت
ذاتی است مار بیضه او را خورد و او بچه مار را بکشد
موسیجة مرغی کوچک خوش صغیر است و
موسیکی از آواز او مشتق است و بعضی کویند
چکاو است

شانه فی خلقه الحیوان کویند ساز ارغنون از آواز آن مرغ
اخراج کرده اند

قو معروفست مرغی بزرگ ما کول اللحم است و
بزرگتر از عقاب بود

کرکی کلنک را ترکان ترنا و مغولان توغراوش
خوانند ما کول اللحم است و کرم و خشک قوت باه نیکو
دهد و خوش طعم بود چشمش سائیده با کتجال پیخوابی
آرد زهره اش با مرزنجوش خلط کرده بر جانب معوج
صاحب لقوه نهند و بروغن جوز خلط کرده بر دیگر
جانب و تا هفت روز او را بروشنی نیارند شفا یابد و
همچنین صداع و نزول آب چشم را مفید است گوشت
و شحمش پخته مر قش در گوش چکانند طروش ببرد و
بنخود آب ساخته درد کلیه و مثانه زایل کند و کلنک
مرغی نیکو اتفاق است البته بر راه تنها نرود و ایشانرا
پیشوا و پاسبانست و در شب پاس دارند

کروان چوبینه گوشت و شحمش قوت باه بافراط

من بنی لله مسجداً و لو مثل مفحص قطاة بنی الله له
 بیتاً فی الجنة خونس بر تن مالند داء الثعلب ببرد بر
 قضیب مالند قوت باه دهد کوشتش استسقا و سدد جگر
 و فساد مزاج را مفید است رماد استخوانش با زیت
 آمیخته بر هر جا طلا کنند موی رویاند

قمری معروفست مرغی خوش آواز است و مبارک
 هوام از آوازش بگریزند بیضه قمری در زیر فاخته و
 آنان فاخته در زیر قمری نهند هر دو قمری بر آورند و
 خوش رنگ بود

ققنس معروفست بزمین هند میباشد منقاری دراز
 دارد و در او سوراخهای بسیار است و از هر یکی آوازی
 دیگر بیرون آید چون در صفیر آید از خوشی آوازش
 هیچ جانور ازو نتواند گذشت و آنرا توالد نیست بوقت
 رحیل نر و ماده هیمه بسیار جمع کنند و منقار در هم برند
 و پرها میزنند از صدمه پرهایشان آتش در هیمه افتد و
 مشتعل شود و هر دو ققنس سوخته کردند باران بر آن
 خاکستر بارد کرم درو پیدا شود و ازان خاکستر میخورد
 تا بزرگ شود و ققنس دیگر کردد فسبحان ما اعظم

و کوچک میباشد بزرد را کبک دری و کوچک را کوهی خوانند و عرب کبک نر را یعقوب کویند ما کول اللحم است و کوشتش لذت تمام دارد کرم و خشک بود ماده با آواز نر فخل گیرد و خایه کند در دو موضع بنهد یکی را نر محافظت نماید و یکی را ماده تا بچه بر آورند زهره اش بوقت آنکه ماه هلال بود در روغن خلط کرده اکتحال کنند ابتداء نزول آب چشم منع کند جگرش بریان کرده بکودل دهند از صرع ایمن شود کوشتش دفع استسقا کند و قوت باه افزاید بیضه اش با سرکه عنصل بخورند درد چشم را مفید بود

قبرة جغو را بعضی عرب صعوه خوانند مرغی کوچک خوش صفیر است و بر سر بشیوه طاوس تاجی دارد کوشتش بریان کرده قولنج ببرد و با آب جوشانیده مر قش همین عمل کند نوعیست از آنکه بپا آب بر بالا کشد آنرا سقا خوانند

قطاة مرغی کوچکست سخت زیرد بحدی که در بیابان در میان ریک خایه پنهان کند و بعد از مدتی راه بسر خایه برد از رسول صلی الله علیه و آله و سلم مرویست

بسوزد سعدی شیرازی کوید بیت * شبی یاد دارم که
چشمم نخفت * شنیدم که پروانه با شمع گفت * که من
عاشقم کر بسوزم رواست * ترا کریه و سوز باری
چراست * بگفت ای وفادار مسکین من * برفت انکبین
یار شیرین من * چو شیرینی از من بدر میرود * چو
فرهادم آتش بسر میرود * ترا آتش عشق اکر پر
بسوخت * مرا بین که از پای تا سر بسوخت *

فرغی مرغی کوچک سیاه است چند کنجشکی
بر سنک باهت نشیند سمیت آن زایل کرداند
فریسه بر اندامش پرهای ازرق بود در میان
زردوزیها بکار برند

فنون در بحر هند بر روی آب خایه نهد و بچهارده
روز بر آورد و قطعاً دران روزها دریا حرکت نکند
چون دریاورزان آن مرغ را بینند برآنکه دریا ساکن
خواهد بود شادی کنند

قبح کبک را ترکان ککاک و مغولان ایتاون خوانند
مرغی زیبا صورت خوش خرام شیرین صفیر است بزرگ

غواص ماهی خوار مرغی محیل است خود را چون
مرده بر سر آب افکند ماهیان بتصور آنکه مرده
است پیش آیند یکی را بگیرد و بخورد و اگر غراب
بر او غلبه کند و ماهی را ازو بستاند ماهی دیگر گیرد
و پیش غراب آورد چون غراب قصد ماهی ستدن کند
ماهی خوار پای غراب گیرد و بآب فرو رود و چندان
توقف کند که غراب بمیرد خونش و استخوانش با موی
سر آدمی بسوزانند صاحب موی را شکیب نماید تا سوی
سوزنده نرود

فاخته معروفست بعضی عرب آنرا حمامة المطوقة و
صلصل نیز خوانند و مغولان کاکو خوانند مار از آوازش
بگریزد و خونش با خون کبوتر و زفت و قطران
بسوزند هر که بویش بشنود قطعاً دران شبانروز خواب
نکند

فراش پروانه بعضی علما گفته اند دهموص چون
پر بر آورد پروانه شود و جمعی گفته شروع بوده است
پر بر آورده عاشق شمع است و خود را بر او میزند تا

برنجد و بچه را رها کند حق تعالی مکس و پشه بسیار
 بران جمع کند و آن از ایشان میخورد تا موی بیفکند
 و پر سیاه بر آورد پس مادرش پیش بچه آید و آنرا تیمار
 دارد و بعضی از کلاغ الفاظ مستقیم کویند عرب کلاغ
 سیاه را خاتم و پیسه را ابقع خوانند چشم کلاغ و چشم
 بوم در میان قومی بسوزانند دشمنی آرد و اگر خشک
 کرده و سائیده بخورند تشنکی بنشانند زهره اش در
 شراب بقدر اول مستی آرد سپرزش از هر که در آویزند
 عشق انکیزد سرش مهرّا کرده مر قش بخورند صداع
 بنشانند ذرقش در پاره پشم رنگین بسته بدست صاحب
 سعال دهند سعال زایل کند

غرنیق مرغی دریایی دراز کردن است زمستان
 بکرمسیر رود و تابستان باز آید و سخت بر هوا رود نر
 و ماده اش باتفاق در شکار روند و بنوبت در می آیند و
 بر سر شکار نشینند و پرها بر چشمش میزنند تا آنرا
 بیفکنند و بخورند و چون یکی خسپد دیگری او را
 پاسبان باشد ذرقش با آب بسایند و بفتیله در بینی نهند هر
 ریشی که در بینی بود زایل شود و همه دردها بنشانند

پادشاه مشرق را دحتری و پادشاه مغرب را پسری آمد و ایشانرا باهم قضای مواصلت خواهد بود سیمرغ برفت و دختر پادشاه مشرق را بر بود و با شیان خود آورد و پیرورد اتفاقاً پسر پادشاه مغرب هوس سیاحت کرد آنجا افتاد دختر اورا دوست داشت و تدبیر کرد تا در میان پوست حیوانی مرده که آنجا افتاده بود رفت و از سیمرغ در خواست تا آن پوست را جهت دفع ملال او پیش او برد ایشان بهم رسیدند و بچه آوردند پس سلیمان علیه السلام سیمرغ را فرمود تا آن دختر را با آن پوست بمجلس او حاضر کرد و آن سر آشکارا شد و سیمرغ از آن خجالت از مردم غایب گشت

غراب کلاغ را ترکان قارغا و مغولان کریر خوانند ممنوع الاکل است و از فواسق خمسه مرغی دراز سفر است و در خرابیها بیشتر باشد و دراز عمر بود در عجایب المخلوقات کوید نر و ماده چنان باهم مهربان باشند که هیچ یک بعد از دیگر بجفت دیگر نمیوند جهت قوت ذخیره نهد و قاصد آدمی و حیوانات باشد و پیش از همه قصد چشم کند چون بچه بر آورد مویش سفید بود مادرش

خورد و باقی بحیوانات کذارد و با سر نیم خورده نرود
و این صفت پادشاهان است اورا یک هزار و هفتصد سال
عمر میباشد و بعد از سیصد سال خایه نهد و در بیست و
پنج سال بچه از خایه بر آورد در تفسیر کلبی آمده است
که عنقا در اول بمیان مردم بودی و بخلاق ایذا رسانیدی
تا در زمان حنظله پیغمبر علیه السلام عروسی را با حُلّی
و حُلّی در ربود حنظله علیه السلام در حق او دعا کرد
اللهم خُذْهَا واقطع نسلها و تسلط علیها آفة حق تعالی
آتشی فرستاد تا اورا بسوخت و ازو جز نام نماند و ز منخشی
در ربیع الا برار آورده است که حق تعالی در عهد بنی
اسرائیل بنزدیک بیت المقدس مرغی آفرید رویش مانند
آدمی آنرا عنقا خواندند و آن بمرغان و دیگر حیوانات
ایذا رسانیدی پیغمبر آن زمان دعا کرد حق تعالی آنرا
ببحر محیط بطرف جنوب خط استوا انداخت ازان وقت
باز از چشم مردم غایب شد و در قصص الانبیا و تاریخ
جریر آمده که از عهد سلیمان پیغمبر علیه السلام باز
غایب است جهت آنکه گفت حکم قضا و قدر دگر کون
کنم و سلیمان علیه السلام اورا بیا کاهانید که درین روز

ببرد و اگر بر پستان زنی که شیر درو کره شده باشد طلا
 کنند بکشاید و شیر بیفزاید شحمش با زیت بر تقرس
 و مفاصل طلا کنند شفا دهد مغزش با عسل و صبر خلط
 کرده ناصور ببرد در عجایب المخلوقات آمده که برور عقاب
 زغن میشود و زغن عقاب میشود و در تاریخ مغرب آمده
 در نیل عقابیست در غایت سیاهی در آب فرو رود و
 ماهی صید میکند آنرا عقاب النیل خوانند

عقّق بعضی فارسیان آنرا عکّه و بعضی کشر
 خوانند و مغولان ساغسغان خوانند ممنوع الاکل است
 مرغی دزد فراموش کار است جواهر نفیس بدزد و
 بیضه و بچه خود را فراموش کند تا خفاش برود و تلف
 کند دماغش با غالیه خلط کرده لقوه و فالج را مفید
 است مغزش بکودل خوراند فصیح شود رماد پرش در
 خانه پاشند مورچه بگریزد بیضه اش بناشتا اکتحال
 کنند بیاض العین ببرد

عنقا سیمرغ در عجایب المخلوقات آمده مرغی قوی
 هیکل است چنانکه فیل را با آسانی در رباید و آنرا پادشاه
 مرغان گفته اند جهت آنکه چون صید کند بقدر کفاف

کنند کنجشک نیز با ایشان برود و چون معاودت کنند باز آید و او را با مار دشمنی است بیضه مار بفساد آورد و بمنقار بمار جراحت رساند و مار را هلال کند و مار همچنین بچکان او را بخورد کوشتش قوت باه دهد و بادهای بنشانند مغزش قوت باه بافراط دهد بیضه اش سه شبانروز در سر کین نهاده ناصور البته زایل کند ذرقش غشا ببرد عقاب آله را ترکان بر کوت خوانند ممنوع الا کل است مرغ بسیار قوت صاحب شوکت تعلیم پذیر است بر مرغان و وحوش پیروز شود از صید بیشتر جگر خورد بر شوامخ و قمل جبال آشیان سازد و بر جای املس سه عدد خایه نهد چنانکه اگر بچه حرکت کند تا حضیض کوه غلطان باشد و بچه اش با وجود خوردی مخش باشد و سکون بر حرکت بکزیند فسبحان من اللهم کل حیوان مصالح نفسه ومفاسیده و چون بچه برآرد دو را نگاه دارد و یکی را بشیب افکند حق تعالی مرغی دیگر را بر کمارد تا آن بچه را پرورد آن پرورنده را کاسر العظام خوانند حواص عقاب بر هران زمین که آله بود صاعقه نیفتد زهره اش با کتجال تاریکی چشم

مغزش با سداب و عسل بخورند دفع قولنج و درد معده
کند زهره اش دانکی با سکنجبین در آب کرم بمبطون
دهند شفا یابد و زبان بسته بکشاید کوشتش قوت باه
ببفزاید و درد زانو بنشانند شحمش بر عضو سرما یافته
طلا کنند شفا دهد مخامش بر صاحب طلق بندند در حال
بکشاید

طیطو صاحب کلیله کوید مرغیست از مرغان بحری
طیهوج تیهو ما کول اللحم است و کوشتش کرم و
تر و سخت خوش طعم بود و تن فربه کند و قوت
باه دهد

عصفور کنجشک را ترکان سارچه کویند ما کول
اللحم است و کوشنش کرم و خشک در اخبار آمده است
من قتل عصفوراً عبثاً جاء يوم القيامة وله صُراخ عند
العرش يقول يا ربّ سل هذا لِمَ قتلنی بغير منفعَةٍ کنجشک
مرغی ضعیف بسیار سفاد است بدین سبب کوتاه عمر
باشد در زیر سقف آشیان سازد و از بیم دیگر مرغان
از مردم دوری نجوید تا بمرتبه که اگر مردم جلای وطن

درخت در آویزد و فریاد کند کتم یعنی افتادم مرغان
بران آواز برو جمع شوند یکی را در رباید و بخورد

صرد وانکرا ممنوع الاکل است و جانوری شکاری
فروتر از دیگر شکاریان

صقر چرخ را ترکان اتلکو و مغولان یلقان خوانند
جانوری شکاری ممنوع الاکل است و در صید قوت و
صولتی تمام دارد بر حیوانات وحشی و هوایی غالب شود
و تعلیم پذیر است اما چون موذی است آنرا و دیگر
طیور شکاری را کثرت عدد نبود و بچه کمتر شود و
درین معنی گفته اند شعر بُغُوثُ الطیر اکثرها فراخاً *
وامَّ الصَّقَرِ مَقْلَاتٌ نَزُورُ *

طاوس معروفست خوش رنگ ترین مرغان است و
در هر پرش الوان زردی و سرخی و سبزی و ذهبی و
ازرق و غیرها موجود است که دست هیچ نقاش بتصویر
مثل آن متصوّر نتواند شد فسُبْحَانَهُ مَا أَعْظَمَ شَأْنَهُ و
اَوْسَعَ قُدْرَتَهُ و اظهر بُرْهَانَهُ طاوس ممنوع الاکل است
بیست و پنج سال عمر یابد آوازش هوام را بکریزند

چون شاهین را بیند سست شود و شاهین در شکار
حیوانات برّی و هوائی چالال است

شفنین بترک مرغی وفادار است از نر و ماده اش
هر کدام بمیرد آن دیگر جفتی دیگر نکیرد شحمش
با شیر برنج در گوش چکانند طروش بنشانند و با کتّحال
رمد و جراحات چشم ببرد ذرقش سوده بروغن کل خلط
کرده زن بخود برگیرد اوجاع رحم ساکن کند

شقراق کاسکینه را قزاونه سلطانی خوانند سبز
رنگ سرخ منقار است و باشد که زرد بود دشمن نحل است
زهره شقراق در چشم اسب کم رفتار کشند خوش
رو شود

شنقر بترکی و مغولی و فارسی بشو نقار مشهور است
در صید صولتی عظیم دارد و قابل تعلیم است در جثه از
باز بزرگتر است و بشکل بدو ماننده در ولایات سردسیر
بود و در فرنگ بیشتر باشد در هوا کرد صید دوران کند
چندانکه باشند ازو رهائی نیابند

صافر کتم در شب خواب نکند خود را از شاخ

باشد در موسم کرما بیرون آید و مکس خورد و اگر خانه اش را آسیبی رسانند ازدحام کنند و نیش زنند زنبور را در روغن افکنند مرده نماید چون سرکه بر او ریزند با حال خود آید

سقا معروفست چند لقلق باشد و بر زیر حوصله ظرفی دارد آنرا پر آب کند و دریا بانستان خسپد و دهان بکشد تا مرغان از دهان او آب خورند و او ناکاه یکی را از ایشان شکار کند

سلوی سمانه را بعربی سمّانی نیز خوانند و ترکان بلدرچین و مغولان بدنه کوینند ما کول اللحم است و کوشتش کرم و خشک بدرجه چهارم دفع وجع المفاصل را بغایت مفید است تا هوا خوش نشود در صفیر نیاید خورش او ارزن است و از زهر هیچ مضرت نیابد

شاهین معروفست مغولان او را لاجین خوانند در

صید پیروز باشد و قابل تعلیم است آنچه بحری باشد بقوت تر از آنچه برّی بود چون رنجور شود ذرائع خورد صحت یابد و او دشمن کبوتر است با وجود تیز پریدن کبوتر

آب چشم باز دارد ششمش بروغن کل آمیخته در رخ
مالند هر حاجت که از سلطان خواهد روا بود خورش
خشک کرده بواسیر و نواسیر را مفید است ذرقش بر
موضع طحال طلا کنند صحت دهد

زرزور سار را مغولان سغرجه خوانند مبشر بهار
است زمستان بهندوستان رود و بهار بایران آید کوشتش
کرم و خشک است بدرجه سیّم نور بصر افزاید و خشک
کرده و سوده بناشتا بخورد خناق ببرد رمادش جراحات
را مفید است ذرقش با بابونج قوبا ببرد کویند او را نیز
خاصیت سنک یرقان آوردن است

زریق ممنوع الاکل است و از غداف بزرگتر
نماید اما برو کوشتی زیادت نبود در بغداد بسیار باشد
و پیوسته بر سر آب دجله طیران کند

زُنج زیل در عجایب المخلوقات کوید زهره اش
با کتحال غشاوه چشم ببرد

زنبور معروفست ترکان آرو خوانند بوقت سرما
در خانه پنهان بود و خانه اش مانند منج انکپین مسدّس

بال راستش در طعام بخورد کسی دهند دوستی بافراط آورد
و از آن بال چپ دشمنی بافراط ذرقش حامله سائیده بخود
بر کیرد داند که در شکمش پسر است یا دختر

راعی از کبوتر و ونا حاصل شود و آنرا نوعی از
کبوتر نهاده اند و خاصیت کبوتر دارد

زاغ معروفست بزرب و کوچک میباشد بزرب را
غداف و کوچک را زاغ و زاغ الزرع نیز خوانند ما کول
الحم است کویند زیادت از هزار سال عمر یابد با بوم
دشمنی دارد و همه مرغی چون بچه را بزرب کند از پیش
خود براند الا غداف که پیوسته رعایت کند پر غداف
سوخته و سوده بر اندام طلا کنند موی رویاند چشم
غداف و بوم در میان جمعی بسوزانند در میانشان عداوتی
افتد که هرگز بصلاح نیاید دلش خشک کرده و سوده
بخورند چند روز بر تشنگی صابر باشند زهره اش با زهره
خروس خلط کرده در عسل آمیزند و اکتحال کنند
تاریکی چشم ببرد و خضاب را بغایت نیکوست گوشت
و حوصله اش خشک کرده و سوده با عسل آمیخته سه
روز هر روز سه قیراط بخورند بهق زایل کند و نزول

چشم ببرد و زن را حسن چشم بیفزاید مکس را بریان کرده بخورند سنک مثانه خورد کرده بیرون آرد و با شیر بر کثردم کزیده طلا کنند شفا دهد از رسول صلی الله علیه وسلم مرویست اذا وقع الذباب فی اِناءٍ احدکم فامقلوه ثم امقلوه فان فی احدی جناحیه داء و فی الآخر دواء و از مکس صنفی را خر مکس و صنفی را سل مکس و صنفی را شیر مکس خوانند و در خواص همه یکسانند

رخه همای مرغی مبارکست و سایه اش نیز مبارک است و بر شکل کرکس و زیرکی تمام دارد ممنوع الاکل است و منهی القتل است استخوان خورد و در حقش گفته اند شعر همای بر همه مرغان ازان شرف دارد * که استخوان خورد و جانور نیازارد * از لحوم گوشت سل بچه دوست دارد زهره اش با زیت حل کرده در گوش چکانند طروش ببرد و با کتجال بیاض العین ببرد و بصاحب رمد در آویزند صحت بخشد و اگر صاحب تب ربع بخورد شفا یابد و اگر با روغن زیت خلط کرده در روی مالند در پیش سلطان مقبول افتد رماد استخون بزرگ

بیفزاید گوشت خروس قولنج کهنه بکشد و شکم براند
خشک کرده با مازو و سماق مساوی بسایند و بحب
سازند بقدر نخودی یکی ازان مبطون بخورد در حال
شفا یابد در شکم خروس سنکی است و ذکرش در
احجار آمده اگر بر مجنون بندند با عقل آید و اگر
بر عاقل بندند شهوتش بیفزاید

دُباب مکس را ترکان جیبیان کویند ممنوع الاکل
است و باصناف و جانوری بیشمرم از عفونت هوا و
زمین متولد شود و آنرا خرطومی است و نیش براوست
و خورش او پشه بود و بدین سبب پشه بروز پنهان
شود چه مکس تا هوا گرم نبود نتواند پرید مکس بر
جراحات نشیند الم زیادت کند و کرم درو افتد و سبب
هلال جانور گردد و مانند کنجشک اگر بر سیاه
نشیند سفید رید و اگر بر سفید نشیند سیاه رید سرش
از تن جدا کنند و بر زنبور کزیده مالند درد بنشانند
مکس را در ظرفی بر آتش عرض کنند تا بسوزد
سوده و با عسل خلط کرده بر داء الثعلب طلا کنند
موی رویاند و مکس را با سرمه سوده با کتجال درد

رسول صلی الله علیه و آله و سلم مرویست ان الله
 تعالی خلق دیکگا من تحت العرش له جناحان لو
 نشرهما جاوزتا المشرق والمغرب فاذا كان اخر الليل نشر
 جناحیه وخفق بهما و صرخ بالتسبیح یقول سُبْحَانَ
 الْمَلِكِ الْقُدُّوسِ فاذا فعل ذلك سبّحت دیکة الارض
 کلها مُجِيبًا لَهُ وفعلت مثل فعله خفقت اجنحتها واحدة فی
 الصُّراخ و آنرا در رعایت ماده آثاری عظیم است از
 خروس سفید شیر بکریزد و خروس مهارش بهتر از
 دیگرها و نشانش سرخی تاج و ستبری کردن و تنکی
 چشم و تیزی چنگال و بلندی آواز است و خروس در
 عمر خود یک بیضه کند و کوچک باشد تاجش خشک
 کرده و سوده بول الفراش را شفا دهد و دیوانه را با
 عقل آورد زهره اش با کتحال بیاض العین و غشاوه ببرد
 بالهاش بر صاحب تب ورد بندنند شفا دهد و اگر رونده
 با خود دارد از رفتن خسته نشود خونس با کتحال
 بیاض العین ببرد و اگر در طعام قومی بخورند در
 میانشان خصومت افتد و اگر خونس با عسل بر آتش
 گذرانیده بر قضیب طلا کنند قوت باه و لذت جماع

سه بیضه سه شبانروز در سرکه آغشته در آفتاب خشک کرده بسایند و بر بهق طلا کنند زایل شود و ماده منی بیفزاید و قوت باه دهد و بیضه بزستان در میان کاه و تابستان در میان سبوس بسیار بماند ذرق مرغ سیاه بر در خانه کسی مالند دران خانه خصومت افتد و دجاج را از شغال همان هراس است که کوسفند را از کرل

دراج معرو فست مرغی بسیار توالد است و کوشتش عظیم خوش طعم و مباح و کرم و خشک بدرجه دوم غذای لطیف دهد مفهوم صفیرش پیش بعضی عرب بالشکر تدوم النعم و پیش بعضی صدق و صدیق و صدق و در پیش عجم سیخ و کباب و طبق در بساتین باشد و قطعاً بخانهها در نیاید چون مرغی دیگر بصید او آید در خاری رود و بن خار محکم بچنک بکیرد و ایمن ماند اکلش قوت دماغ و تیزی فهم و بصر دهد و ماده منی افزاید

دیک خروس ماکول اللحم است و کوشتش کرم و خشک معتدل در معرفت اوقات زیر کترین مرغانست اگرچه شب دراز و کوتاه شود وقت غلط نکنند از

حلق را نیکوست و مدتها موی بر نیاید و اگر زن
بکار برد هرگز بر نرود

دال معروفست ترکان آنرا قاجر خوانند مانند
عقاب است و بهیکل ازان کوچکتر ممنوع الاکل
است و شکاریست پرش برتیر بکار برند

دجاج مرغ خانگی را ترکان دقوق و مغولان دقاقو
گویند و بچه اش را عرب فروجه ما کول اللحم است و
کوشتش کرم و تر بدرجه اول و غذای صالح دهد
بوقت هیجان شهوت اگر خروس نیابد در خال بغلطد
و ازان غلطیدن در درونش بیضه کوچک حاصل شود
اما طعمش بد بود و بچه بر نیاورد و اگر پیش از خایه
کردن خروس بر او رود آن بیضها نیز نیکو شود و اگر
بوقت آنکه بر سر خایه خفته باشد آواز رعد شنود تمامت
بیضهاش بزبان رود دجاج را با پیاز و کنجد مهر کرده
بخورند قوت باه افزاید و مداومت بر اکل او و فروجه
اش تقرس و بواسیر پیدا کند شحمش طلا کنند کلف
سرخ و شقاق سروی ببرد زهره اش با کتحال منع نزول
آب کند مرغ بریان کرده بول الفراش را مفید است

خفّاش شب پره را ترکان ییلاسه خوانند و بعضی مرغ عیسی گویند جهت آنکه بنی اسرائیل از عیسی علیه السلام معجزه ظهور جانوری خواستند او از کل موشی بساخت و باد درو دمید خفّاش شد و پیرید قوله تعالی وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي جانوری بد دل است و دشمن آفتاب بود پیش از طلوع و بعد از غروب طیران کند و پشه و مکس و مانند آن خورد و زاید و شیر دهد و بر تنش موی نیست و ممنوع الاکل است خاصیتش اگر برل چنار در مقامش افکنند بگریزد و اگر آنرا از درختی درآویزند ملخ ازان حدود بگریزد سرش در برج کبوتر بیاویزند کبوتران ازان برج دوری نکنند و اگر در زیر بالین نهند بیخوابی آرد دماغش با کتّحال ابتدای نزول آب چشم را منع کند رمادش روشنی چشم دهد دلش بر آدمی بندند هیچان جماع کند خونسش با کتّحال غشاوه چشم ببرد و بر زهار مالند موی نروید ابداً ذرقش با نوره و زرنیخ

حواصل معروفست بر سینه اش پوستی است موی
نرم دارد پوشش سازند و پرش بتیر بکار برند ما کول
اللحم است

خطاف پرستو را ترکان قرقوج خوانند ممنوع
الاكل است و مرغی کوچک زمستان بکرمسیر رود
و تابستان بسردسیر آید و آشیانه سازد از گل و موی
مانند گل حکمت و درو برل سداب نهد تا حرارت
بیضه اش را خراب نکنند و او معرف سنک
یرقانست مردم بچه اش را زعفران در مالند تا او بتصور
آنکه او را یرقانست سنک یرقان آورد و مردم بردارند
دماغش با کتجال تاریکی چشم ببرد و چون با روغن
خلط کنند و بر سر نهند شپش در نیفتد چشمش در
خرقه بسته در فراش خفته نهند بیدار شود دلش خشک
کرده با شراب بخورند قوت باه بافراط دهد کوشتش
روشنی چشم دهد خونس بخورد زن دهند شهوتش برود
چنانکه اگر مرد با او دخول کند سخت برنجد ذرقش
دمل را نضج دهد و بکشاید در روده او حجری است
و ذکرش در احجار آمده

استخوانش سوده بر دمل‌های سخت ضماد کنند
نضج دهد

حمام کبوتر را ترکان کوکارجی کوبند و خانگی
را عرب یمام و نرش را ساق و ماده اش را عکرمه و
بلند پرواز را مرعش کوبند ماکول اللحم است و
کوشتش کرم و تر بدرجه دوم و غذا نیکو دهد مرغی
راهدان است از مقامهای دور راه با شیان برد و نر و
ماده اش باهم بر شیوه آدمی ملاعبت نمایند و بوسه
دهند چون رنجور شود ملخ خورد شفا یابد و کبوتر
را از شاهین همان هراس است که کوسفند را از کرل
زهره اش غشاوه چشم ببرد و روشنی آرد خونسش بر
رخ مالند کلف زایل کند و با خون فاخته آمیخته با زیت
و قطران خلط کنند و بر برص مالند شفا دهد بر اکل
کوشتش مداومت نمودن زیر کی آورد رماد استخوانش
بر جراحاتی که دوا پذیر نبود افشانند صحت دهد ذرقش
حامله با خود گیرد زود فارغ شود و مرد اگر بر احلیل
نهد آب بکشد و سنبل مثانه خورد کرده بیرون آرد
و باحتقان قولنج بکشد

او نباشد بگذارد اکثر مرغان با او دشمن باشند و سلاح
 او ریق اوست و ریقش چنان سوزنده باشد که پرهای
 مرغان بریزاند داخل قانصه او خشک کرده و سوده با
 نمک آب حل کرده اکتحال کنند بیاض العین ببرد
 شحمش خشک کرده و سائیده با سنبل و قرط اجزای
 مساوی بصاحب اسهال دهند امسال کند بیضه اش
 خضاب را بهترین ادویه است در حوصله او حجریست
 و ذکرش در احجار آمده

حداة زغن را بعضی فارسیان غلیواج و خاد و
 مغولان هلیه خوانند ممنوع الاکل است و از فواسق
 خمسه و خسیس ترین مرغان سالی نر و سالی ماده بود
 حکیم انوری گوید شعر روزکارا چون ز عنقما می
 نیاموزی ثبات * چون زغن تا چند سالی مادکی سالی
 نری * زغن را با غراب دشمنی بود زهره اش با اکتحال
 بر طرف کتردم کزیده درد زایل شود مغزش با آب
 کنندنا جوشانیده بخورد صاحب بواسیر و اسهال دهند
 صحت بخشد خونسش بخورند دفع زهر قاتل کند رماد

زاید النور بود بر کودل بندگان در چشم مردم شیرین
نماید اگر چه زشت صورت بود

جراد ملخ کرم و خشک است بدرجهٔ دوّم جانوری
بسیار عدو است و سبب هلاله مشمرات و مزروعات
ما کول است خاصیتش مانند ملخ پیاده است

چکاو اکثر در باغات و کشتزارها و مرغزارها
بود آوازی خوش دارد فردوسی گوید شعر چو خورشید
زد پنجه بر پشت کاو * ز هامون برآمد خروش چکاو *
در خواص بچغو نزدیک است

حاضنة الافعی مرغی بیابانیست چون بیضه نهد
افعی بخورد و بیضه خود بعوض نهد آن مرغ بتصوّر
آنکه بیضه اوست بپرورد و بچه بیرون آرد چون افعی
بچه باشد ازان بکریزد آنرا بدین سبب بدین نام خوانند
حباری جرد را ترکان دقدری و مغولان دقداق
خوانند ما کول اللحم است و کوشتش کرم و تر مرغی
ابله بود جهت آنکه اگر بیضه مرغی دیگر بیند بتصوّر
آنکه بیضه اوست بپرورد و بچه بیرون آرد چون بچه

گوید زرد و سرخ و سفید میباشد لیکن منقارش سرخ
 بود و زبانش مانند آدمی کرد بود و بدین سبب حروف
 مستقیم تواند گفت و در سخن تعلیم پذیرد هرگز
 آب نخورد و اگر بخورد هلال شود ممنوع الاکل
 است اکل کوشتش فصاحت آورد و روشنی چشم
 افزاید و قوت دل دهد اکل زهره اش زبان کران
 کند خورش خشاک کرده و سوده درمیان دوستان
 باشند باهم دشمنی ورزند

تدرج تدریج تدریج نیکو صورت خوش آواز
 است و کوشتش در غایت خوش طعمیست و مباح
 بوقت واقع شدن زلزله یک ساعت پیشتر جمع شوند و
 فریاد کنند بعد ازان زلزله خیزد و دراج همین خاصیت
 دارد

تنوط تینو مرغی کوچک است قزاونه آنرا
 دارکونه خوانند در میان لیف درختان آشیانه سازد
 خورش بخورد معربد دهند از عربده باز ایستد زهره
 اش با شکر بخورد کودل دهند خوش خوی شود و در
 چشم مردم شیرین گردد استخوانش در وقتی که ماه

مرغان پیروز شود و تعلیم پذیر است در خرابها باشد
 بجهه مثل زغن است چندانکه آوازش برسد مار و
 کژدم بگریزند با غراب و باز دشمنی دارد و ممنوع الا کل
 است دماغش با کتخال تاریکی چشم ببرد چشمش با
 مشک خلط کرده حاملش در چشم مردم شیرین بود
 یک چشمش که بآب فرو نرود راست کویند خواب
 آرد و آنکه فرو رود طاقی کویند بیخوابی آرد دلش
 صاحب قولنج و لقوه بخورد شفا یابد زهره اش با رماد
 چوب بلوط خلط کرده بخورند سنک مثانه خرد کرده
 بیرون آرد و اگر رماد چوب کز خلط کنند بول
 الفراش را مفید بود جگرش زهر قاتلست قولنجی دهد
 که دوا نپذیرد نعوذ بالله مِنْهَا مغزش بروغن خلط
 کرده بر سر مالند غشاوه و تاریکی چشم ببرد کوشتش
 غشیان آرد و اگر در سایه خشک کنند و سوده بر سر
 طعامی پاشند جمعی که آن طعام خورند باهم خصومت
 کنند خورش در روی مالند لقوه ببرد دود خورش چون
 در میان میخواران سوزند عربده آرد

یغنا طوطی بیشتر سبز بود در عجایب المخلوقات

سه پشه را با قدری صمغ سه روز بصاحب تب ربع
دهند تب زایل کند

بغاثة مرغی بطی السیر است و کوچکتر از
همای و ممنوع الاکل است عرب را مثل بود إِنَّ الْبَغَاثَ
بِأَرْضِنَا يَسْتَنْسِرُ یعنی چون نا کسی بزمین ما رسد خود
را کسی شمارد و مارا معذب دارد همچون بغاثة بود که
خود را کرکس انکار

بلبل هزارستان را عرب عندلیب و هزار و مغولان
سندوراج خوانند مرغی کوچک است چند کنجشکی
و آوازش در غایت خوشی و آنرا بانواع نواهاست بدین
سبب او را هزار کویند عاشق کل بود و دران موسم
نواها بیش کند و از فرط حرارت و جود و غلبه عشق
لحظه بلحظه در آب رود کوشتش با چشم خرچنگ در
پوست سیر در دست بندند بیخوابی آرد و چندانکه با
او بود در خواب نرود

بوم معروفست بترکی ساریقوش و بمغولی شیراشبون
خوانند بروز پنهان بود و بشب شکار کند و بر اکثر

بعوض پشه بزرگ را عرب بق گویند و مغولان
 خردترین پرند کانست و بر شکل فیل که بزرگترین
 اکثر حیوانات است بزیادتی دو پر فسبحان من خلق
 له الاعضاء الظاهرة والباطنة كما خلقها للحیوانات الکبار
 و قدرت خالق از خلقت پشه قیاس باید کرد که جرم
 پشه چند است تا ازان سرش چه قدر بود و از سر
 دماغش چه خیرد و در دماغی بدان مختصری پنج قوت
 درج کرد یکی حسّ مشترک که رزق از حیوان سازد
 نه از نبات و جهاد دوم خیال که چون آنرا برانند چون
 رزق نیافته بود معاودت کند و داند که غذای او از
 آنجا ست سیم و هم که چون اثر حرکت در عدو یابد
 بکریزد چهارم حافظه که چون عدو از حرکت باز ایستد
 او بداند که معاودت میباید کرد تا برزق رسد پنجم
 متفکره که چون بخراطوم خونی بمکد داند که المی رسانید
 بکریزد و خراطومی بدان باریکی و نازکی را مجوّف
 آفریده تا بدان خون بدرونش تواند رسید و آنرا قوتی
 داده که بپوست فیل و کاو و امثال ایشان فرو رود
 فسبحان من لا یعرف دقائق حکمته الا هو خاصیتش

مختلف بود هرچه رنگش سفید تر بود نیکوتر بود
و باز سفید در ولایت فرناب بیشتر است چون رنجور
شود کنجشک را بخورد صحت یابد و اگر موش را
خورد پر بیفکند زهره اش با کتحال منع نزول آب
کند اما پیش از ظهور آثارش مضر بود و لقوه را
مفید است و زهره همه مرغان شکاری همین خاصیت
دارد

باشق معروفست ترکان قرقو خوانند بر صورت
باز است و مرغی شکاریست و قابل تعلیم دماغش با
نیم درهم بادرنجبویه خفکان سودائی را مفید است
برصل درجامع الحکایات کوید از کبوتر خوردتر
است و خورش او زیتون در ملک شام بسیار بود و
بعضی کویند سار است

بط معروفست ترکان غاز و مغولان قلاون خوانند
ماکول اللحم است و کوشتش کرم و تر بدرجه دوم
صحرائی و خانکی میباشد اکلش دردهارا که در عمق
احشا و بدن بود بنشانند

خوانند ما کول اللحم است و کوشتش کرم و تر بدرجه
 اوّل مرغی بسیار تخم است زیادت از ده بیضه در زیر
 کیرد و کم از بیست روز بر آورد و اگر ماده بضرورتی
 از سر خایه بر خیزد نر آنرا پاسبانی کند تا ماده باز آید
 دماغش با آب رازیانه جوشانیده بناشتا بخورند بواسیر و
 اوجاع ازحام ببرد زبانش دفع تقطیر بول کند مغزش
 صداع بنشانند شحمش شقاق بارد و داءالثعلب ببرد و
 رنگ رخ تازه گرداند کوشتش فربهی تن آرد و قوت
 باه بیفزاید و آواز صافی گرداند خونس با نمل بناشتا
 بخورند درد مثانه بنشانند بال چپش بر دست راست
 صاحب تب ربع بندند تب ببرد و درد اعضا بنشانند
 رماد استخوانش زخم پیکان باصلاح آورد بیضه اش قوت
 باه بیفزاید و سعال ببرد

بابکون را ترکان قشقلداق خوانند ما کول اللحم

است و از کوشتش بوی کل آید

باز معروفست ترکان قارجیقا خوانند مرغی متکبر

و شکاری و تعلیم پذیر است و اکثر ماده بود نرش یا
 شاهین بود یا زغن یا غیر آن و بدین سبب اشکال باز

نوع سیّم

در ذکر حیوانات هوای

اگرچه بعضی ازین مرغانرا علما از حساب هوام
شمرده اند امّا چون پرنده ابد ذکر ایشان درین باب
اولیتر نمود اگرچه کمیّت اصنافشان را حصر نتوان کرد
از آنچه مشهور است چنانچه معلوم گشته هشتاد و سه
صنف را بر سیل حروف یاد کنم

ابو فراش مرغی نیکو صورت دراز کردن و پای
سرخ منقارست چند لقلق بود و برو الوان سرخ و زرد
و سبز و ازرق است و هر زمان برنکی نماید جامه
بو قلمون از رنگ او استخراج کرده اند

ابو هرون مرغی خوش آوازست و در شب
بیشتر صفیر کند و طیور برو جمع شوند و آوازش
شنوند و آدمی نیز از خوشی آوازش از برش مجال
گذشتن نیابد و باشد که رقت کند

اوز مرغابی را ترکان اوردل و مغولان نوقا و سون

تواند بود و هم در آب و آنرا مراتب خادمی و مخدومی است
 پوست مخدومش را موی بسیار بود و نرم و رنگین
 و جوهر دار بود و ازان خادم فروتر کوشتش فالج و
 لقوه و فراموشی و بادهای غلیظ و تشنج و ریشهای
 کشنده را مفید است

قنفذ خار پشت آبی مانند بریست و سر و دم آن
 بماهی مانند کوشتش ادرار بول را مفید است و پوستش
 بر طاس سفید روی بندند مانند طبل چندانکه آوازش
 برود سباع بکریزند و هوام بمیرند ماکول اللحم است
قبطس سر و کردن و دو دستش مانند شیر است
 و دنبال مانند ماهی

ماغ جانوری سیاه دراز دم کوچکست بر روی
 آب بود فردوسی گوید شعر بهر گوشه آید آن چون
 کلاب * شناور شده ماغ بر روی آب * چو زنگی که
 بستر ز جوشن کند * چو هندو که آئینه روشن کند *

مفید است پوستش دفع کزندگان خاکی کند تا بمرتبه
اگر در دیهی پوست آنرا بنهند چندانکه آن پوست بر
قرار بود دران دیه کزنده نباشد

قرد بوزینه آبی در خواص مانند بوزینه
بریست

قضاءة سل آبی دشمن پلنگ است و پوستش
پوشش است و خایه اش جندیدستر و غرض از
صیدش پوست و خایه بود در عجایب المخلوقات آمده که
از نر و ماده آن هر کدام را صید کنند آن دیگر با
هیچ جفت الفت نکیرد دماغش تاریکی چشم ببرد
شحمش از خوف نهنک ایمن گرداند زهره اش بادهای
بچکان بنشانند و هوام را بکریزاند پوستش موزه سازند
نقرس زایل کند طبع جندیدستر کرم و خشک است
بدرجه سیّم تشنج و رعشه و علل امتلا را که در اعصاب
بود دفع کند و بادهای غلیظ را تحلیل دهد و بخوردن
اوجاع بینی و دماغ را مفید بود

قندز معروفست و مغولان قالیون خوانند هم بر خشک

ململ خوانند و یک نوعش که کرد بود زالو کوینند و
 فارسیان دیوچه خوانند ململ را بر موضع متالم نهند تا خون
 فاسد بمکد چون سیر شود باز افتد نمل بر و افشانند هرچه
 مکیده باشد قی کنند باز بنهند تا بمکد تا خون فاسد
 تمام اخراج کند و زالو اگر در آب خوردن در کلو
 رود دود سرکین روباه بدو رسانند بیفتد و اگر آنرا در
 شیشه کنند تا بمیرد و خشک کرده و سوده بر موضع موی
 بر آمدن طلا کنند دیگر موی نروید

غطا نوعیست از صدف و خورش او ناردین بود
 بدین سبب بوی خشک ازو آید و آن بوی دفع صرع
 کند چون آنرا بسوزانند رمادش دندانرا جلا دهد
فرا پنج تن دارد و یک سر کوشتش از بره خوبتر
 است و پوستش از حریر نرمتر آنرا خرکور بحری
 کوینند

فرس اسب آبی مانند اسب برّی است و خوش
 رنگتر اگر نر بر مادیان برّی جهد کره شان نیکو
 بود در نیل مصر بسیار میباشد درد شکم و اورام را

صدف ذکرش جهت حجر در احجار آمد کوشتش
بضماد کوشت افزونی را پیوساند و جراحات را مداوا
کند و پیکان از قعر بدن بیرون آرد و ریش امعا ببرد چون
سوخته بر مستسقی ضمد کنند نافع بود

صفدع بزغ را فارسیدان غول و ترکان قوربقا و مغولان
بزغوغ خوانند هم بر خشک تواند بود و هم در آب از آب
کنده متولد شود و کثرت آن در ولایات زیادت از
عادت سبب وقوع وبا بود زیرا چون عفونت زاید شود
وبا حاصل آید استسقا را نیکست زبانش بردل زن
خفنه نهند هرچه کرده باشد باز کوید چون آنرا با آتش
نی بسوزانند و بر موضع موی بر آمدن مالند دیگر موی
نروید خونش در روی مالند هر که آنکس را بیند دوست
دارد شحمش در خود مالند سرما بر آنکس مؤثر
نشود دل و زهره اش زهر قاتل است و کوشتش ممنوع
الاکل و غول چند گاه بزرگ مییاشد

علق جانوری سیاه و سرخ برو نقطهای سیاه دراز
است بزرگیش بقدر درازی انکشت بود قزاونه آنرا

آنها صید کنند چون ازان ولایت بیرون آرند بوی مشک دهد سی و پنجم ماهی است رویش مانند آدمی و بدن مثل ماهی در بحر هند میباشد سی و ششم ماهی بزرگ در بحر قلزم میباشد طولش زیادت از دویست کز کشتی را بدم زدن غرق گرداند سی و هفتم ماهی بزرگست هم در بحر قلزم بر پشتش موی نرم است و ازان پوشش میسازند

شفنین شکل عجب دارد بدنش سرد است و دمش کرم و برو موپهاست که بوقت الم بر دندان گیرند درد بنشانند

شیخ یهودی در عجایب المخلوقات آمده در بحر مغرب حیوانی است رویش مانند آدمی و ریش سفید دارد و تنش بر شکل بزغ است شب شنبه از آب بیرون آید و تا شب یکشنبه در خشکی بود و هر تشدد که با آن کنند و هر زحمت که بدان رسانند تحمل کند و قطعاً با آب نرود چون روز شنبه آفتاب غروب کند بدریا رود بدین سبب آنها یهودی خوانند پوست آنها اگر بر صاحب نقرس بر موضع الم بزنند در حال درد ساکن شود

بشکل جکر پیه پاره خوشبوی در اندرونش بود و اگر در
 روز صید کنند هیچ نباشد بیست و نهم مدور برنک پلنک
 و دمش مانند سب دراز است و دهانش بر پشت است و
 فرجش مانند زنان سی ام منشار از گردنش تا دم بر پشتش
 دندانهای استخوانست هریک کما بیش دو کز و دوسر دارد
 هریک بقدرده کز بر هر انجا که آید البته پاره کند کشتی را
 ازان خوفی عظیم باشد در بحر زنک میباشد سی و یکم
 موسی نیم تن است مرویست که موسی پیغمبر با یوشع
 علیهما السلام ماهی بریان کرده داشتند بر کنار بحر مغرب
 یک نیمه ازان بخوردند و دیگر نیمه در آب افکندند حق
 تعالی آنرا همچنان بنیمه تن زنده گردانید و آن ماهیان از تخم
 او اند آن صنف را متبرک دارند و بتحفه بمردم فرستند سی
 و دوم در بحر هند ماهی است که اگر باب دهن او چیزی
 بر کاغذ نویسند بشب خوانا و بروز نا مرعی باشد سی و
 سیتم در حدود جزایر وقواق ماهیانند بطول صد باع و
 دویست باع کشتی را از ایشان خوفی عظیم بود اما
 دریاورزان با آواز چوب که برهم زنند ایشانرا بر مانند سی و
 چهارم ماهیست بمانند طباطبائی موسمی معلوم از دریا بیرون آید

کوشتش روشنی چشم دهد و نزول آب باز دارد و قوت باه دهد
 زهره اش دفع خناق کند بیست و سیتم عروسک قرب نیم
 کز می باشد خاصیتش نزدیک بسقنقور است و رویش مانند آدمی
 و دو دست دارد در بحیرات فارس نیکو می باشد بیست و
 چهارم عشت ماهی خوش طعم است در بنادرها ازان بسیار
 است بنقل صور الاقالیم بیست و پنجم قاطوس ماهی عظیم
 خلقت و کشتی را از خوف تمام بود و دریاورزان چون آنرا
 بینند رکوی حیض از کشتی در آویزند ماهی برمد و کشتی
 را آسیب نرساند بیست و ششم قسطا ماهی بزرگ خلقتست
 چنانکه استخوان آنرا برودها قنطره سازند و مردم بر آن
 گذرند پیه آن برص ببرد بیست و هفتم قومی سروی عظیم
 دارد چنانکه کشتی را بدان سوراخ کند دریاورزان چون
 آنرا بینند پوست هم جنس آن بر کشتی بندند زخم او دران
 پوست مؤثر نشود بیست و هشتم کوسج بر پشت
 استخوانی دارد چون تیغی حیوانات را بدان هلال کند اما
 در میان آب آسیبی نتواند رسانید چون ساحل نزدیک باشد
 بر زمین خسپد و حیوانات را زخم زند و او را در آب همان
 شیر است که شیر را بر خشکی اگر آنرا در شب صید کنند

خورد چهاردهم سیاه بشکل کلاه نمدی ترکمانی است چون
صیّاد قصدش کند چندان سیاهی از درونش بیرون آید
که پیرامونش آب سیاه شود و هر چه با آن آب رنگ کنند
متغیّر نشود پانزدهم سفارس ماهی مشهور است ببحر بیت
المقدس میباشد رماد پوستش نور چشم دواب بیفزاید
شانزدهم سیمارس ماهی معروفست رماد سرش گوشت
زاید و ریشها باقرار برد هفدهم شنوط از یک کز درازتر
است و گوشت نیکو دارد بدجله بصره میباشد چون دام
بیند قرب ده کز بر جهد تا از دام خلاص شود هجدهم شیلان
بر خشکی دو روز زنده میماند بوقت پختن اگر سر دیگ
محکم نکرفته باشند درون دیگ پر آتش شود و ازان اثر نماند
نوزدهم شیم ماهی نرم اندامست و کم استخوان و لذیذ
گوشت بیستم صبر ماهی کوچک است بیست و یکم طایر
ماهی است بقدر یک کز در بحر هند میباشد رویش بیوم
مانند ست شب بیرون آید و طیران کند در تاریخ مغرب
گوید آنرا خطاب خوانند و کوشتش بغایت خوش طعم و
مفید بود بیست و دوم تاریخ ماهی مشهور است در بحیره
ارجیش نیکو میباشد هر مست که آنرا ببوید هشیار شود

شود غریق را بر پشت خود جای دهد تا دست در دمش
زند ایشانرا بخشکی رساند دریاورزان آنرا مبارک دانند و
در بحیره تنّیس بدیار مصر هم بدین نام ماهیست بر
شکل خیکی نهم دویان صنفی مشهور است کوشتش با
نخود سیاه پخته بخورند شکم پال کند و قوت باه دهد
دهم رعاده ماهی کوچکست و در غایت سردی چنانکه
بوقت صید سردی او صیّاد را سست گرداند و رسن از
دستش بر باید و صیادان بدین سبب رسن در جای سخت
کرده بماهی افکنند و تا آن ماهی نمیرد این خاصیت ازو
زایل نشود در امراض حاره مفید است و هر جزوی از آن
که احد الزوجین با خود دارد آن دیگر را یک لحظه ازو
شکیب نبود در نیل مصر بسیار بود یازدهم رامز ماهی
مبارکست و او نیز غریق رهان است و ماهیان بزرگ را
که قصد کشتی کنند دماغ بگیرد و رها نکند تا هلال
کوداند دوازدهم سر طولش یک کز است و خرطومی
دارد بزرگ مانند پیکان اکثر حیوانات را بدان کزند
رساند سیزدهم سرخ کوشتش فربه و خوش طعم بود و تن
را مفید باشد اما در روز اکاش دوغ و ماست نباید

اظم فلوس ندارد و کوشتش مانند کوسفند يك طبقه
 سفید و یکی سرخ بود رویش مانند خوکست و فرجش
 مثل آدمی در بحر چین میباشد چهارم الین کوشتش نیکو
 و خوش طعم بود اگر دو دشمن باهم بخورند آن دشمنی
 بدوستی مبدل گردد پنجم بال طولش چهار صد و پانصد
 کز میباشد ماهی بسیار فساد است در بحر زنگ میباشد
 اما حق تعالی ماهی کوچک را بقدریک کز بر آن مسلط
 کرده است که کوشتش بدندان گیرد و رها نکند تا هلال
 شود و هم ازین صنف ماهی که قرب پنجاه کز طول دارد
 عنبر میخورد و بدان هلال میشود تا بکنار می افتد اما
 عنبر که از شکم او می آرند بویش بزیان رفته میباشد و کمتر
 از عنبر ریگی است ششم بعل ماهی بزرگ خلقت است
 از حرکتش چنان موج خیزد که کشتی را بیم غرق بود
 هفتم دراقن ماهی وسط است و خوش طعم در بنادرها
 محدود بردع بسیار بود بنقل صور الاقالیم هشتم دلفین
 غریق رهانست و ماهی بزرگ خلقت و دو پر دارد چون
 کشتی بغرقاب بزدیگ شود بر روی کشتی آید و پرها
 بکشد و مانع عبور کشتی شود و اگر کشتی غرق

سلاحفات سنک پشت هم بر خشکی تواند بود و هم در آب آنچه در بحر میباشد عظیم بزرگ هیکل میشود تا بمرتبه که مثل جزیره مینماید و در خواص برّی و بحری یکسانند و در برّی یاد کردیم

سمل ماهی را ترکان بالق و مغولان جیغاسون خوانند و اصناف ماهی بیشمار است بزرگش را عرب حوت و نون گویند و آن بمرتبه بزرگ میباشد که دریا و رزان گویند طولش از یک دو فرسنگ میکند و کوچکش بمرتبه که مری نمیشود و هر صنفی بنامی مخصوصند و گوشت همه مباحست و سرد و تر بدرجه اول و در خواص متفاوت و هر چند آب شیرین تر ماهی خوبتر باشد و دندان ماهی را جهت نیکوئی شکل بقدر قیمتی بود اکنون ازان سی و هفت صنف را که مشهور اند یاد کنم اول یک صنف را الانی خوانند کوشتش تمام چرب و خوش طعم بود دوم ارنب سرش مانند خر کوشست و سیاه و تن مثل ماهی و زرد و در اندرون او اجزاست مثل برل اشنان کلف و بهق را مفید است سرش چون بسوزانند و با پیله خروس خلط کرده بر موضع داء الثعلب مالند موی رویاند سیّم

دعموص کفچلیزه حیوانی ضعیف است

سرطان خرچنگ را کویند سر ندارد و چشمش
 برکتف است و دهن بر شکم و هشت دست و پای
 دارد و بیک پهلو رود ممنوع الا کلاست چون هوا سخت
 وزد پوستش برابر هوا بیاویزند ساکن شود و اگر
 آنرا از درخت مثمر بیاویزند ثمره اش از آفت ایمن
 شود پیکان و خار که بدشواری از جراحت بیرون آید چون
 خرچنگ درو مالند زود بیرون آید شحمش صاحب سل
 را مفید است چشمش بر خفته بندند خوابهای خوش
 بینند و آنرا از مهد بچکان آویزند خوش خوی شود
 و اگر در زیر صاحب تب ربع بسوزانند تب زایل
 شود پایش با کافور و عنبر آمیخته بیست نوبت بر
 خنازیر طلا کنند شفا دهد صنفی ازان بر مثال پنج مار
 است بیک سر آنرا ساییده بر بهق و کلف مالند شفا
 دهد و سفیدی چشم مواشی زایل گرداند و ریشها و جرب
 را صحت دهد و ازان صنفی دیگر است آنرا تباع
 خوانند چون از آب بردارند سنب شود و درو حیوانیت
 نماند درد چشم را مفید است

در رود نیل بسیار بود امّا در شهر مصر و حوالیش تا یک فرسنگ بافسون ایداءان آنرا بسته اند و اورا قدرت ایداء دران قدر زمین نیست در تاریخ مغرب آمده اورا دبر نیست امّا ذکر و فرج دارد و بر آدمی و بعضی حیوان غیر جاموش پیروز شود الا جاموش آنرا بزخم سرو بکشد خاصیتش چشمش بخوردن دفع رمد و بیاض العین را مفید است دنداناش با خود داشتن قوت بیفزاید پوستش بر کبش بندند . . . الم بنشانند شحمش بر عصبه مالند درد ساکن کند زهره اش با کتّحال بیاض العین ببرد جگرش مصروع ببوید صرع زایل شود

حریث مار ماهی از هر دو متولد است و خورش او ملخ بود کوشتش آواز صافی کند و قوت شش و باه دهد زهره اش جنون زایل کند

دابة چهار سر در عجایب المخلوقات کوید در بحر هند جانوریست چهار سر و دو پر دارد آوازی هایل کند و حیوانات بحر خورد و بر خشکی نیز چند ماه بود و کس نداند که چه خورد

اظفار الطیب حیوانی بحریست و کرم و خشک
بدرجه دوّم خلط غلیظ را نیک کند و درد معده و
جگر و خفقان و امراض رحم را مفید بود بخوردن
مصرّوع را بهوش آورد

بقر کاو آبی چند صنف است و کویند یک صنف
را سرکین عنبر است و این روایت ضعیف است
تمساح نهنگ را ترکان اوت و مغولان پیلقسون
خوانند ممنوع الاکلست و در شکل کریه منظر است
و بعضی اندامش بسوسمار ماند دهنی سخت فراخ دارد
و بر نیمه بالا چهل داندان و بر نیمه شیب بیست داندان
دارد و حرکت دهندش نیمه بالاراست بخلاف دیگر
حیوانات و پشتش مانند سلحفاست و چهار دست و پای
و سری عظیم طولانی و دمی سخت دراز دارد طول
تنش هشت کز میباشد و سرش بدرازی ثلث تنش
بود و پیوسته کرم در دهانش افتاده بود و او دهن
کشوده خفته باشد تا هوا آن الم کمتر کند و مرغان که
آنها عصفایر التمساح خوانند کرم از دهانش بیرون برند

نوع دوم

در ذکر حیوانات بحری

ایشانرا حد و حصر ما لا نهایتست و مجملش آنکه هر چه شش دارد بمدد جذب هوا بر خشکی نیز تواند بود و هر چه شش ندارد جز در آب نتواند بود از ایشان آنچه در کتب یافته ایم و دیده و شنیده بیست و پنج صنف را بترتیب حروف بیارم

انسان آدمی آبی بهمیه چیز مانند آدمی بریست الا آنکه دم دارد و بجثه کوچکست از ظهورشان در بحر دریاورزانرا خرمی فزاید و آنرا سبب آرام دریا دانند و اگر چه بنسبت حروف در حرف الف چندی را بر ایشان مقدم میبایست داشت جهت شرف لفظ انسانیت ایشانرا مقدم داشتم

اسفنج جسمی بحریست نرم و بحیوانات ماند کرمست بدرجۀ اوّل و خشک بدوم چون بسرکه تر کنند جراحات تازه و کهنه را مفید بود و چون بسوزند و بر موضع خون بر آمدن نهند خون باز دارد

آمدن و بدین سبب و منک دران ولایت معزز است و
در مصر و حواشی او ازان وقت باز خرابات نیست و
بعضی ازان ماران بولایت ترکستان بکوه حیات نیز
هستند

نسناس در سیره النبی و قصص الانبیا آمده که نوعی
حیوانست بر هیات آدمی ایشانرا مالوف میخوانند شکلی
زیبا دارند امّا ناطق و ممیّز نیستند و مردم ایشانرا
گیرند و با ایشان دخول کنند و از ایشان فرزندان آرند
امّا لال بوند و در ولایت مصر نوعی از بوزینه است
سخت شبیه با آدمی آنرا نسناس میخوانند بچته چند بوزینه
بزرگ است امّا بر همه اندامش پوست و دم دارد و
نوع مالوف که ذکرشان رفت بخلاف این نوع بوزینه
اند و در حد مشرق مییاشد و دم ندارد و موی بر
اندامش بر عادت مردم است و شکش زیباست و پیش
عجم بنسناس مشهور است

دختر بادشاه مصر شنید نا دیده بر او عاشق شد پدرش رسولان فرستاد و آن دختر را جهت پسر خطبه کرد التماس باجابت مقرون نشد بادشاه چین خواست او را بمکافات آسیبی رساند جهت بعد مسافت لشکر کشیدن و حرب کردن میسر نبود متفکر شد وزیرش تدبیر کرد و چند کنیز لـ صاحب جمال در صحبت معتمدی بمصر فرستاد و فرمود تا آن کنیزکانرا در مصر بخرافات نشانند و هر که با ایشان مباشرت میکرد منی او در شیشه جمع میکردند تا چون منی بسیار شد آنرا با ادویه که مناسب میدانست ضم کرده در خانه در شیشهها نهادند و آن معتمد غیبت کرد آن منی دران شیشهها ماران شد سر بشکل آدمی و تن مانند مار هر که ایشانرا میدید چندان خندان میشد که هلال میکشت و بدین واسطه بیشتر اهل مصر و ولایتش هلال میشدند و خرابی عظیم بحال آنجا راه یافت تا دستور بادشاه مصر تدبیر کرد و ومنکی چند را حاصل کردانید چندانکه آواز ومنک میرسید ازان ماران میمردند آن ماران بیابانها و خرابیها کریختن گرفتند و از بیم آواز ومنک بیرون نیارند

نوعی حیوانست روی مانند آدمی و تن بر شیوۀ سنک
پشت و آنرا دو پر دراز است

طایر در عجایب المخلوقات و مسالك الممالك آمده
که بجزایر بحر چین نوعی حیوانست بر صورت آدمی
بزیادتی دو پر و طیران کنند و ناطق اند اما سخن
ایشان مفهوم نیست و بچثه بقدر کودکی پنج شش ساله
عربه در جامع الحکایات گوید در ولایت نوبه
نوعی حیوانست رویش مانند آدمی و دو پر و دم دراز
دارد و در کرما آن دم بر شیوۀ طاوس سایبان سازد و
با آدمیان انس گیرد و رقص کند

فیل سار در عجایب المخلوقات آمده که در جزایر
بحر چین نوعی حیوان است بشکل آدمی و خرطومی دارد
و دو پر هم طیران کند و هم بدو پای رود و هم بچهار دست
و پای و بعضی علما ایشانرا از حیوان و گروهی از جن
شمرده اند

مار سار آنرا مار خندان گویند در عجایب المخلوقات
و جامع الحکایات آمده که پسر بادشاه چین صفت حسن

چهار پای چنانکه دو آدمی پشت برهم زنند و آوازشان مانند مرغان است امّا معنی دار بود و از تیزی گفتارشان نیک مفهوم نشود و در سیر اکثر بر شیوۀ دواب بچهار دست و پای روند و همچنان باشد که حیوانی روان شده و حیوانی دیگر بر پشتش ستان خفته و چون بدین دست و پای خسته شود باز گردد و بدان دیگر روان شود

زاغ سار در عجایب المخلوقات و در جامع الحکایات آمده که از هندی جهت خلیفه حیوانی بتحفه آوردند سرش بشکل آدمی و تن مانند زاغ بود و کلمۀ چند تلفظ میکرد منها انا الزاغ الاعجوبة انا اللیث مع اللبوة

سک سار در عجایب المخلوقات و مسالك الممالك آمده که بجزایر بجهت و زنی نوعی حیوانست سرش بشکل سک و تن مانند آدمی میباشد که دو روی دارد یکی بر شیوۀ سک و یکی مانند آدمی حیوانات خورند و بعضی حیوانات نیز بر ایشان غالب شوند و ایشانرا طعمۀ خود سازند

سلاحفاتی در عجایب المخلوقات آمده که در جزایر هند

شود و قال علیه السلام من قتل وزغاً فی اوّل ضربة
کتب له مائة حسنة وفي الثانية دون ذلك وفي الثالثة
دون ذلك

هروع هیجه آفت اوراق اشجار است

وجه پنجم

در ذکر حیوانات که بعضی اعضایشان با آدمی ماند از ایشان
یازده صنف که در کتب مطالعه کرده ایم و از راویان
معتمد القول که مشاهده نموده اند استماع رفته ایراد کنم
اسب سار در عجایب المخلوقات آمده که بجزایر
بحر چین نوعی حیوان است دراز بالا سرش مانند اسب
و تن مانند آدمی و دو پر دارد که ممد رفتار شان میشود
خرس سار هم دران جا آمده که از خرس و آدمی
حیوانی متولد میشود بشکل و نطق مانند آدمی و به
بسیاری موی بر اندام مانند خرس اما از عقل و تمیز
بهره ندارد و سخنش نیز مفهوم نمیشود

دوپیکر هم درانجا آمده در جزایر بحر چین نوعی از
حیوانست که یک تن دارد و دوسر و چهار دست و

کند طعمه طیور شود و ازینجا کفته اند اذا اراد الله
هلال غلة اتيت لها جناحان

ورل در عجایب المخلوقات گوید مانند بزغ و سام
ابرص است سرش کوچک و دم دراز و تیزرو تر از
ایشان و بجهت از ایشان بزرگتر و دشمن سوسمار و مار
است و بر هر دو غالب شود گوشت و شحمش زنان را
سخت فربه کند شحمش با شکر و آرد جو و گوشت
بره پزند و آبش بناشتا بخورند سخت فربهی دهد رماد
پوستش بدردی زیت خلط کرده بر عضوی خدر طلا
کنند صحت دهد زבלش کلف ببرد و سوده اکتحال
کنند بیاض العین زایل گرداند در منهاج گوید نوعی از
سقتقور است

وزغ مانند خرکلاش است و زهر دارد و واجب
القتل است در مصابیح از حضرت رسول صلی الله علیه
و سلم بروایت ام شریک مرویست ان رسول الله صلی
الله علیه و سلم امر بقتل الوزغ وقال کان ینفخ علی نار
ابراهیم یعنی بوقت آنکه ابراهیم علیه السلام را غرود در
آتش افکند وزغ دران آتش دم میدمید تا سوزنده تر

غذا جمع کند انس بن مالک رضی الله عنهما از رسول
صلی الله علیه و سلم روایت کند لا تقتلوا النملة فان
سليمن عليه السلام خرج يستسقى فاذا هو بنملة قائمة على
رجليها باسطة يديها وتقول اللهم انا خلق من خلقك لا
أَغْنِيَاءَ لَنَا عَنْ فَضْلِكَ اللَّهُمَّ لَا تَوَاخِذْنَا بِذُنُوبِ عِبَادِكَ
الْخَاطِئِينَ وَاسْقِنَا مَطَرًا تُنْبِتُ لَنَا بِهِ شَجَرًا يُطْعِمُنَا مِنْهُ ثَمَرًا
فَقَالَ سَلِيمَن عَلَيْهِ السَّلَامُ ارْجِعُوا فَقَدْ سَقَيْتُمُ لِيغِيرَكُم وَازَانَ
نَوْعِي اسْتَكْوِجُكُمْ بِعَرَبِي ذَرَّةً وَبِفَارَسِي مَوْجَةً خَوَانِدُ
و مورا قوت شامه در غایت تیزی است و بدان برزق
میرسد و اگر ایشان بینند که یکی در جمع رزق کسالت
مینماید بران غلبه کنند و آنرا بکشند و اگر جای نمال
باشد تخم را در روزهای آفتاب بیرون برند تا خشک شود
باز باجای برند و دانه کندم را دو نیم کنند و کشنیز را
درست بنهند بسبب آنکه کندم شکسته و کشنیز
درست سبز نشود فُسُبُحَانُ مِنَ اللَّهِ النَّمْلُ دَقَائِقُ هَذَا
الْمَعْنَى لِاصْلَاحِ أَحْوَالِهَا بِيَضَةِ مَوْرٍ سَحَقَ كَرْدَهُ بِرَهْرَجَا
طَلَا كُنْدَ مَوِي بِرِنْيَايد و مور در آخر عمر پر برآورد و
بتصوّر آنکه او نیز چون مرغان پرواز تواند کرد طیران

قمل شپش را ترکان بیت و مغولان بوسون خوانند
از عرق و چرک متولد شود و رنکش برنک مقامش بود
تخم آنرا عرب صواب و عجم رشک خوانند اگر خواهند
بدانند که در شکم حامله پسر است یا دختر شیر حامله
در کف دوشند و شپش درو افکنند اگر بیرون رود بچه
دختر بود و اگر نه پسر باشد زیرا که شیر دختر زای تنک
بود و شپش از آن عبور تواند کرد و شیر پسر زای غلیظ
بود و گذر ندهد و این امری قیاسی است و حقیقت آن
جز خدای تعالی نداند قوله تعالی ان الله عنده علم الساعة
وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

نبر مانند کراست شتر و خر را نیش زند و از آن
زخم بر پوستش ورم انگیزد

نمل مور را ترکان جو مالی و مغولان قمور یقا خوانند
در قلام مجید قصه مناظره مور با سلیمان علیه السلام
تطویلی دارد و در سورة النمل مشهور و متبرک است و
مور ممنوع الاکلست و جانوری حریص مذخر بمرتبه
اگر چه داند عمرش یکسال بیش نخواهد بود چند ساله

برآمدن نهند خون باز ایستند دودش پشه را از خانه
بکریزاند تنیده ایشان بر جای خون برآمدن نهند امسال
پذیرد

فسافس مانند کراست آنرا با سر که بخورند علق
از حلق بر آورد و اگر زن بخود برگیرد از اختناق رحم
ایمن شود و اگر سحق کرده بر احلیل نهند از عسر
البول امان بود و اگر بخورند هیچ کزنده برایشان مؤثر
نشود و اگر پیش از خواب با باقلا خورند تب ربع ببرد
قراد کرا را ترکان کنه خوانند اگر آنرا در دهان
بچه که هنوز هیچ غذا نخورده بود بکشند چون آن بچه
بمردی رسد و آب بر دهان گیرد و بر کوسفندان کرا دار
پاشد همه بیفتد و بمیرد

قرمز کرمیست مانند کرم پیله بر خود نسیج کند
و درو بمیرد و بعضی بیرون پرد و تخم افشاند ازان نسیج
کرده او تخم قرمزی سازند در کرجستان بسیار بود
قرینی مار بالین را ترکان کلرس خوانند جانوری
گزنده و زهر دار است

عقرب کرّدم را ترکان جیان خوانند زشت ترین و موذی ترین حشراتست هشت پای دارد و چشمش بر شکمش بود و بچه اش از پشتش بیرون آید و بچه احشای اندرون مادر را بخورد پس بیرون آید و چون روان شود هرچه سرش بدان رسد بدم نیش زند آنرا در ظرفی سر گرفته در تنور نهند تا رماد شود نیمدانک ازان رماد بخورد سنک مثانه خورد کرده بیرون آرد و آن رماد بروغن آمیخته بر هر جا نهند موی بر آورد و همچنین تب کهنه و افلاج را مفید است دود عقرب دیگر عقارب را ازان خانه بکریزاند عقارب را خشک کرده و با سرکه سیحق کرده بر برص طلا کنند صحت دهد

عنکبوت کره تن را ترکان ارمجول و مغولان آهمین خوانند و آن بر چند نوعست و کره جهت دام مکس میسازند که خورش ایشانست نرتار تند و ماده بود عنکبوت را در خرقة سیاه بسته بصاحب حمی در آویزند تب زایل شود و آنرا سوده در شربت بصاحب تب بلغمی دهند در حال تب برود و آنرا سوده بر موضع خون

کوشتش بر کرّدم کزیده نهند زهر بیرون کشد و اگر

بر جراحت پیکان نهند پیکان بیرون آرد

سرفه درخت سفت دو دندان دارد که همه چیزی

بدان سوراخ میتواند کرد

سن آفت خوشه غله است

سوس شپش غله است و از آن نوعی است که

در جامهای پشمینه افتد قزاونه آنرا لنب خوانند

شب تاب کرمیست که بشب چون چراغ نماید

تبارزه آنرا چراغله کویند

صرصر تا تول را بعربی بنت وردان نیز خوانند بواسیر

دفع کند و زهرهوام را مفید است سوخته و سوده و

با ائمه آمیخته اکتحال کنند تیزی نظر آورد و با

زهره کاو آمیخته ظفرة العین ببرد

عظایه مانند حر باست اگر آنرا در خرقة بندند و

بصاحب حمی در آویزند تب زایل شود و از آن صنفی

است مانند یاقوت سرخ اگر آنرا بر خوانی نهند هر طعام

که بران خوان نهند تلخ شود بزمین کوه لکزی میباشد

عقلش نقصان پذیرد آنرا سه نوبت بر صاحب تب ربع
 بندند شفا یابد و ذراریح که در مقبرها یابند بر کلف طلا
 کنند ببرد و آنچه در میان کل یابند در روغن زیت
 افکنند تا متلاشی شود پس در داسی مالند که بدان
 رزمیبرند کرم در آن رز نیفتد و ذراریح در طلا جرب و
 قوبا و بهق و ثالیل و برص و سرطان را مفید است
رتیلا نوعی است از عنکبوت و کهن شده قزاونه
 آنرا وندر خوانند چون بر اندام آدمی کزرد درد
 بقرار دهد جهت آنکه دست و پایش نیز مانند نیش
 است و زهر دارد و رنک رخ زرد کند و درد سر و
 بیخوابی آرد و قاتل است و باشد که بی اختیار نعوظ
 آرد و منی جدا کند علاجش رجیع انسانی بناشتا
 بیاشامد و در تنوری کرم نشیند تا عرق کند و شفا یابد
سام ابرص کراسو بزغیست کوچک سر دراز دم
 قزاونه خرکلاش خوانند جانوریست که بر هر جا برود
 درد عظیم دهد و باشد بکشد در وصفش گفته اند
 قتل آن به از بنده آزاد کردن در هر خانه که زعفران
 بود نرود آنرا بر صاحب تب ربع بندند تب زایل شود

را سوراخ سازد و بیرون آید و پر برآورد و درازیش
 کرد شده تخم بیفشاند و بپرد طعمه مرغان شود اما
 بیضه که سوراخ کرده باشد قز باشد و ازان ابریشم
 نتوان کشید و اگر بوقت درپيله رفتن بد فعلی کنند و
 درپيله نروند برل توت سیاه بخوردشان دهند تا درپيله
 روند و ابریشم کرم و خشک است بدرجه اول دل را
 قوت دهد و تن را فربه کند و سوخته رمادش با کتجال
 نور چشم افزاید

دیک الجن در عجایب المخلوقات کوید در بستانها
 باشد آنرا در شراب کهنه افکنند تا بمیرد و در کوزه
 نو نهاده و سر گرفته در خانه دفن کنند سوام و هوام
 در آنجا نیایند

دیلک بعضی فرس سرنیک و قزاونه خرّه رز
 خوانند چون آدمی را بزند آب نباید خورد

ذرایح کو کاریست که با سرخی و سیاهی زند کرم و
 خشک است بدرجه سیّم و زهر قاتل هر که بخورد اگر
 زنده ماند مثانه اش ریش شود و بولش بسته گردد و
 چشمش تاریک شود و در قضیب و زهارش ورم خیزد و

الدین فاریابی گوید شعر کناغ چند ضعیفی زخون دل
 بتند * بمجلس آری کین اطلس است و آن سیفور * و این
 کرم دلیل عظیم است بر اظهار قدرت صانع بیچون و
 خالق کن فیکون که از لعاب کرمی چنان ضعیف ثیاب
 چنین لطیف پیدا میکنند سبحان الخالق علو کبیراً تخم
 آن خوردتر از دانه خشخاش است بوقت بهار چند روز
 آنرا در صره بسته زنان در زیر پستان نگاهدارند تا بحرارت
 وجود آدمی حرکتی در ایشان پیدا شود و مثل دانه
 خشخاش کردند پس بر طبقی نهند و برل توت سفید
 بمقراض خورد کرده بر سر ایشان ریزند و هر روز می
 افزایند و ایشان بدان خورش بزرگ میشوند تا چند عدسی
 کردند سه شبانروز بخسپند و باز بخوردن مشغول شوند
 تا یک هفته و سه نوبت چنین بخسپند تا جرمش کرمی
 شود بدرازی یک انگشت و بشکل منجه پس بیله تنیدن
 کرایند و بر خود میتنند تا چند بیضه کوچک کردند
 هر چند جرم آن بیضه سخت تر بود ابریشم نیکوتر
 باشد اگر هوا خوش بود آن بیضها با آفتاب خشک کنند
 و ابریشم کشند و اگر هوا مغیم و غمناک باشد کرم بیضه

موی رویاند و اگر ازین کرم درمقنع زنی بندند چنانکه
او نداند آرزوی جماع کند خراطین با عاقر قرحا و فرفیون
اجزای مساوی کرده در روغن زیت بسرشند و بر قضیب
طلا کنند قوی گرداند و قوت باه بیفزاید

خنفسا خوزدول کوکار را ترکان قنقور خوانند
جانوری لجوج است از عفونت سرکین خیزد و نوعی
ازان کثیر الفساست آنرا در زیت جوشانیده بر بواسیر
طلا کنند شفا دهد و اگر در کوش چکانند طروش ببرد
و اگر دو پاره کرده رطوبتش بمیل اکتحال کنند از
رمد خلاص دهد خنفسا چون در میان علف دواب بود
هر دابه که او را بخورد بمیرد و اگر آنرا بر غزال افکنند
غزال بمیرد و از کوکار نوعی است که سرکین گرداند
آنرا جمال خوانند از عطریات بیهوش شود و از کندها
باقرار خود آید رمادش در ریشهای معظم ادویه است

دود کرم بانواعست یکنوع را که دو سر خوانند
کرم است بدرجۀ اول و خشک بدوّم آماسها و بواسیر را
مفید بود

دود القز کرم فیل را فارسیان کناغ خوانند ظهیر

و در حال بکشد دوم آنکه دوا پذیرد امّا زمان خواهد
 سیم آنکه زود دوا پذیرد و از صنف زهر دار شاه مار
 بدتر است و زهر او را مجال و زمان نیست و آنرا درازی
 بدستی بیش نبود و بر سرش خطوط سفید باشد و بر هر
 زمین که بگذرد بسوزاند و مدّتها برانجا رستنی نبود و
 هر پرنده که بر بالا او پیرد فرو افتد و هر جانور که آوازش
 بشنود بگریزد یا بمیرد خواص اجزای مار کوشتش بخوردن
 دافع جذام شود پوستش در حواس قوت جوانی دهد و
 جذام و داء الثعلب و استسقا و بواسیر ببرد و چون بعد
 از اکل کوشتش روغنش با نمک بر بواسیر طلا کنند
 شفا دهد پوستش در ظرف مسین سوخته سحق کرده
 سبل و درد چشم ببرد اکل فلوسش هریک سال از درد
 چشم امان دهد بیضه اش درهاون سوده بر برص مالند
 دفع کند

خراطین گرمی سرخست در زمین نمناک بود بریان
 کرده با نان بخورند سنک مثانه خورد کرده بیرون آرد
 خشک کرده بخورند زردی یرقان ببرد عسر الولادة را
 در حال وضع حمل دهد رمادش با روغن کل بر سر نهند

ماری را کشتن دوستردارم که کافری را و هرچه زهردار است
همین حکم دارد و یک نوع اند و از فواسق خمسه انواع
مار بسیار است عرب سیاه و سفید را ارقم و دم بریده را
ابتر و بی آرام را نصناص و کشنده را هلهل کویند و مار
هر سال پوست بیندازد و نقطی برقفاش ظاهر شود عدد
نقطها مدت عمر او باشد و عمرش به هزار سال میرسد
اما بعد از صد سال ارثها شود و بر عدد اضلاع خود
سی خایه بنهد اما مور و پشه و کرم اکثرش بزبان برند
و اندکی مار بچه شود و چون کرشم آنها نیش زند
بر نمک زار خسپد تا صحت یابد و اگر نمک زار نیابد
هلال شود و اصناف مار بر چهار قسم است اول آنکه
بمجرد نظر آدمی را هلال کند آنها مار قهقهه کویند و
آن بدترین مارانست و دریابان مصر بجانب مغرب و کوه
حیات ترکستان میباشد و ازان مقام بیرون نمیتواند آمد
چه چندانکه آواز و منک رسد ازان ماران بمیرند قسم
دوم آنکه باواز آدمیرا هلال کند قسم سیم آنکه زهر
زند قسم چهارم آنکه زهر ندارد و قسم زهر دار باز سه
صنف اند اول آنکه چون زهر زند مجال مداواة نباشد

حمار القبان خزل جانوری سلیم است از بهر دفع

صرع بچکان نیکوست

حیة مار را ترکان ییلان و مغولان موقا کویند

شریرترین و بسیار عمرترین و کم خورش ترین حیوانات است و از فواسق خمسه و واجب القتل است و وجوب قتلش چنانکه در میان نماز بقتلش مشغول میباید شد کما قال النبی صلی الله علیه و سلم اقتلوا الاسودین فی الصلوة الحیة و العقرب و قال النبی علیه السلام من قتل حیة فله عشر حسنات و روی عن ابن عباس رضی الله عنهما عن النبی صلی الله علیه و سلم انه کان یأمر بقتل الحیات و قال من ترکهن خشيةً تارهن فلیس منّا و قال علیه السلام اقتلوا الحیات کلهن فمن خاف تارهن فلیس منّی و قال علیه السلام اقتلوا الحیة و أخفروا ذمّة الشیطان یعنی شیطان در سر مار پنهان شد و در بهشت رفت و آدم علیه السلام را وسوسه کرد و عبد الله بن مسعود رضی الله عنه گفت هر که ماری را بکشد همچنان بود که کافری را کشته باشد و هر که کافری را بکشد غازی باشد و غازی ببهشت رود و عبد الله عباس رضی الله عنهما گفت

بواسیر کند و عسر البول را آب بکشداید رمادش ناصور
را مفید بود

حر با آفتاب پرست پیوسته رویش با آفتاب بود و
در اوّل رماد رنگ باشد پس زرد شود پس سبز گردد و
چون قصدش کنند خود را بزرگ نماید در میان کل
گرفته و سه شبانروز در زیر آتش نهاده بر مصروع بندند
صرع زایل کند آنرا بر بیرون دیه و کشت پوست
بکنند و پوستش در میان دیه بر بلندی بپاویزند زراعتشان
از سرما و آفت مایع ایمن شود

حرقوص در عجایب المخلوقات گوید از کیل
بزرگتر است و بوقت هلاکش دو پیر بر آرد و زنانرا
بیشتر کزد چنانکه مورچه مردانرا

حریش گوش خوره کرمی ضعیف است

حسره جانوری سخت کوچکست

حازون کرمیست که در میان سنگ نمناک بود بر
سواحل دریا و رودهای بزرگ بسیار باشد آنرا بر پیشانی
طلا کنند منع مواد فاسده چشم کند

میشود تا چنان گردد که بر خشکی حیوانات ازو ستوه
 شوند حق تعالی آنرا بدریا افکند و هیکلش در بحر نیز
 برزله میشود چنانکه بالایش از ده هزار کز بگذرد و
 دو پر مانند ماهی برآرد و حرکتش سبب موج دریا شود
 چون ضررش در بحر نیز شایع گردد حق تعالی او را مرل
 فرستد و باد آنرا بدیار یاجوج و ماجوج افکند تا خورش
 ایشان شود حسن سیرت قوم یاجوج و ماجوج ازینجا
 قیاس باید کرد که چون اجزای وجود ایشان از کشت
 حیوانی چنین سلیم بوده لاجرم چنان نیکو سیرت
 باشند خوردن دل اردها دلیری فزاید و حیوانات مسخر
 آکل آن شوند پوستش بر عاشق بندند عشقش زایل
 گردد سرش هر جا دفن کنند حال آن موضع نیکو شود
جراد ملخ را ترکان جکر دول خوانند ما کول اللحم
 است كما قال النبی صلی الله علیه و سلم احمّلت لکم المیتان
 و الدّمان امّا المیتان فالسمک و الجرّاد و امّا الدّمان فالکبد
 و الطّحال ملخ جانوری بسیار عدو است بعضی پرنده و
 بعضی جهنده میباشد خواصش ملخ پای دراز را بر کردن
 صاحب تب ربع بندند تب زایل شود دودش دفع

آب چشم کند کوشتش از امراض صعب امان دهد و
 قوت اعضا بخشد و استسقا و جذام و تاریکی چشم ببرد
 و هیجان شهوت کند و دافع زهر افعی شود و چون با
 روغن زیت بر تن مالند موی بروید رماد پوستش داء
 الثعلب را مفید است ریسمان آسمان کون یا ارغوانی
 بکردن افعی فرو بندند تا بمیرد آن ریسمان بر کردن
 صاحب خناق بندند شفا دهد

انکن را تبارزه مله خوانند بوی ناخوش دارد

برغوث کیل را ترکان برکه خوانند جانوری جهنده

گزنده است عمرش زیاده از پنج روز نبود و خورش او
 شپش باشد از بوی برل خرزهره بمیرد

ثعبان اردها را عرب تنین و ترکان لو و مغولان

موغور خوانند جانوری عظیم خلقت هایل منظر فراخ
 دهان بسیار دندان روشن چشم دراز بالاست و دراوایل
 مار بوده بمروار اردها شده و شکل گردانیده و درین معنی
 گفته اند ع که اردها شود از روزگار یابد مار * صاحب
 عجایب المخلوقات گوید چون مار را درازی بسی کز و
 عمر بمصد سال رسد آنرا اردها خوانند و بتدریج بزرگ

رود سرش هر جا دفن کنند موشان بران جمع شوند زهره
اش اکتحال کنند روشنی چشم افزاید و منع نزول آب
کنند شحمش بر جراحات کهن و فالج طلا کنند صحت
دهد قضیبش بپزند و مرقش بخورند تقطیر بول باز دارد
و درد مفاصل بنشانند استخوانش از کردن شیر خواره
بیاویزند سرفه ببرد بر پوستش نشستن دفع بواسیر کند

وجه چهارم

در ذکر سوام و هوام از خرد و بزرگ ایشان سی و نه
صنف را بترتیب حروف یاد کنم
ارضه کرمی سفید کوچک است کل خورد و بعد
از یکسال پر بر آرد و طعمه کنجشک شود طبعش سرد
و تراست و مورچه دشمن اوست آنرا بزرنیخ دفع کنند
افعی نوعی است از مار و اکثرش ماده و کوتاه دم
بود بهنگام کرما در زمین پنهان باشد چون بیرون آید کور
شده باشد رازیانج خورد بینا شود و چون رنجور شود
برل زیتون خورد صحت یابد زهره اش زهر قاتلست که
هیچ علاج ندارد خونسش روشنی چشم دهد و منع نزول

شحم سگ مرده بر علت خنازیر طلا کنند دفع علت
کنند مویش بر مصروع بندند با عقل آید بولش بر
ثاء لیل مانند زایل شود سگ و کرک با هم سفاد کنند
بیچه ایشانرا دیسم خوانند

کلب عقور سگ دیوانه از فواسق خمسه است و
واجب القتل هر که را بکزد تا چهل روز خوف مرکش
بود بعد ازان ایمن باشد و نشان رستکاری آنکه پیش
از چهل روز از فرج یا ذکر معلول حیوانی بیرون آید و
نشان مرگ آنکه از آب بترسد

ماریطوعون در جامع الحکایات گوید تنش بر
مثال شیر است و دمش مانند عقرب و تیز دود و در
مغرب میباشند و مردم را خورد آوازش بیانک نای
عراقی ماند

نمر پلنگ را ترکان قیلان کویند جانوری قهار
متکبرست و پر قوت و تیز دو و جهنده و خوش صورت
پشتش در غایت سستی بود و بکمتر المی شکسته گردد
اورا با مار دوستی تمام بود و با دیگر حیوانات دشمنی دارد
چون شکار کنند سه شبانروز بخسپد و در چهارم باز بشکار

و بر کذر او بنشانند و پستانش کشاده گردانند قطعا پیاید
و پستان او بمکد و مست شود و بیفتد صیّادان آنرا
بر هم بندند و ببرند

کلب سگ را ترکان ایت و مغولان نوقا خوانند
اگرچه اخس و انجس و نا حفاظ ترین حیواناتست اما
جانوری وفادارست و صابر بر سختی کشیدن و کرسنگی
بردن و ملازمت کردن و بدفع دشمن مشغول شدن و
از تیز فهمی بسر شکار رود و اگرچه کرسنه اش دارند حق
نعمت بشناسد و از ولی نعمت دور نشود و متابعت او از
لوازم داند و عرب بدین تمثیل در حق خدم گفته اند
أَجِْعُ كَلْبَكَ يَتَّبِعَكَ و خوابش اندک و سبک بود
چون شکمش درد کند سنبه کندم خورد شفا یابد صفت
سگ شکاری گفته اند باید که دستها و پاهایش دراز و
سرش کوچک و حدقه‌هایش بیرون آمده باشد و او را
بهترین غذای ثرید است خواصش چشم سگ سیاه هر جا
دفن کنند آن موضع خراب شود زبان سگ سیاه در
موزه دارند از کزندگان ایمن باشد زهره اش تاریکی چشم
ببرد جگرش سگ عقور کزیده بخورد شفا یابد مغز و

خو ست و بسیار غضب و پر خواب و شکار کننده
و قابل تربیت و تعلیم و ماده اش از نر تیز رو تر بود
زیرا جهت طعمهٔ بچکان او را صید بیش باید کرد و
دیگر سباع نیز همین حکم دارد و بدین سبب یوز
هر سه سال یک نوبت آبستن شود در عجایب المخلوقات
گوید اگر شیر و پلنگ با هم سفاد کنند از ایشان یوز
متولد شود همچنانکه استر از اسب و خر میزاید یوز
چون رنجور شود سکی را بخورد صحت یابد یوز را با
آواز خوش موانست باشد و شراب نیز دوست دارد
زهره اش با عسل و نمک خلط کرده بر جراحت نهند
صحت دهد اکل کوششش قوت تن دهد و خاطر تیز
کرداند خونسش بر وجع المفاصل طلا کنند شفا دهد و
اگر بخورند بلاهت آرد زبلش هر جا بریزند موش
ازو بگریزد

قطعا هم در جامع الحکایات گوید جانوریست چند
میش و دو سرو دارد و در دوندگی بقوت تمام است
و هیچ جانور بدو نرسد و هر جانور که زخم سرو او
یابد هلال شود صیّادان دختر زیبا صورت آراسته بیارند

آنرا کم توان دید خر را از طرف دبر بگیرد و هلال
کند و بعضی بخورد و باقی بگذارد و بعضی علما گفته
اند که از حساب دیوانست

غرفطه در جامع الحکایات گوید آوازش با آدمی
ماند و در دیار مغرب بود احیاناً در مکتب کودکان
آید و سخن گوید ایشان پندارند معلم در مکتب
است درون روند غرفطه در ایشان جهد و ایشانرا
هلال کند

فرطلیس هم در جامع الحکایات گوید سبعی است
که از چشم و بینی او آتش بیرون میاید چنانکه
بهرچه رسد بسوزاند و از دم زدنش هوا متغیر شود
اما در آبادانیها نباشد و در بیابانها بود و عددش
اندک بود

فلا جانوریست کوچکتر از شغال و دهنی سخت
فراخ دارد و زمین رنکست چون حیوانی را بیند بر
زمین چنان چسپد که پیدا نبود تا چون آن حیوان بدو
رسد او آنرا صید کند

فهد یوز را ترکان پارس خوانند جانوری تنک

با کت‌حال روشنی چشم دهد و غشاوه ببرد زهره اش
 با کت‌حال منع نزول آب چشم کند و دیده روشن گرداند
 مغزش خواب آرد شحمش بر ابرو مالند بر چشم مردم
 شیرین شوند خصوص بر چشم زنان قضیبش خشک کرده
 و سوده دو دانک بکار برد قوت باه بافراط دهد و اگر
 با خود دارد قوت رفتن دهد چنانکه بیست فرسنگ
 برود و اگر بخورد زن دهد چنانکه او نداند دیگر
 آرزوی مرد نکند فرجش بر محموم بندند تب زایل کند
 و در حاملش هیچ زن ننکرد که نه او را دوست دارد و
 اگر بر زن بندند همچنین محبوبهٔ مرد شود

عناق سیاه کوش را ترکان قرا قولاق و مغولان
 سیدلادسون خوانند جانوری شکار کننده است و چون
 سل و یوز قابل تعلیم و تربیت لوش زرد است و بر
 او نشانهای سیاه خوردتر از یوز و بزرگتر از سل
 است و اکثر اوقات ملازم شیر باشد و از فضلات
 صیدش خورد امّا از بیم صولت شیر سخت نزدیکش
 نرود

عنزه جانوری دقیق الخطم است بیادیه میباشد و

در رباید و بخورد مردم از آن سرو جهت ملول تحفه
برند و ایشان آنرا بر کذر باد نهند تا آن آوازه‌ها دهد
وقت باشد که آواز چنان حزین دهد که رقت آرد

ضبع گفتار را ترکان دیلتو کویند جانوری کولست
بگفتار فریفته شود تا کشته گردد و آن بر شکل خنثی
آلت نری و مادکی دارد هر سال هیجان یک آلتش بود
بچه‌اش را عرب فرُعُل کویند آنرا با سب دشمنی است
تا بحدی که اگر سایه گفتار بر سب افتد سب از تل باز
ماند تا گفتار درو رسد و او را بخورد و با کرل دوستی
دارد و با هم سفاد کنند و بچه که از ایشان حاصل شود
اگر پدر گفتار بود بچه را سب خوانند و اگر پدر
کرل بود بچه غبار کویند و کرل و گفتار بچکان هم
را شیر دهند بمذهب امام شافعی رضی الله عنه اکلتش
مباح است اگر تمامت اعضای گفتار در دیکی بجوشانند
مرق و روغن او همه رنجهای سردی را مفید است و
بانفراد سرش در برج کبوتر نهند کبوتران بسیار دران
برج جمع شوند حامل زبانش بر خصم پیروز باشد و در
گفتار فصیح گردد جگرش سوخته و سحق کرده

برّی فیروز شود و بدین سبب حکما رخ شطرنج را بدو نسبت کرده اند و او را جز مرل طبیعی چیزی ناچیز نکند و مرکش اکثر از آنکه جانوران که صید کنند در سروش بمانند کرم در ایشان افتد از آنجا بر پشتش می افتد و آنرا مجروح کند تا بشکمش رسد و او هلال شود یا از آواز رعد خود را از کوه در اندازد و هلال شود گوشت و پوست و استخوان و سرکین او همه زهر قاتل است

سیوانس در عجایب المخلوقات گوید دوازده سوراخ در بینی دارد چون نفس زند آواز مزمار دهد و پیوسته بر سرش مرغان و در پیشش حیوانات جمع شوند و آن آواز شنوند و او از ایشان بعضی را صید کند و خورد در ولایات کابل بیشتر میباشد

شاده وار جانوری درنده است در عجایب المخلوقات گوید دو سرو دارد در هریکی بیست و یک شعبه و میان همه مجوّف و در هریکی سوراخی چون هوا بر آن آید آواز نیکو دهد و بر آن حیوانات و طیور جمع شوند و آن آواز شنوند و او چون فرصت یابد از ایشان صیدی

کرداند خورش با روغن جوز خلط کرده در کوش
چکانند طروش ببرد و اگر زنی بخورد آبستن نشود
خایه اش بریان کرده بخورند قوت باه دهد و زنان
ازو بر نکردند بر پوستش خفتن قولنج ببرد خورش
در دیهی دفن کنند مکس ازان دیه بگریزد بولش
صاحب قولنج بخورد شفا یابد جگرش همه رنجهای
جگر را نافع بود زبانش قولنج بکشد و کرل بهیچ
حال مستانس نشود در جامع الحکایات گوید اعرابی
کرل بچه را بشیر کوسفند میپرورد چون بزرد شد
آن کوسفند را بدرید و بخورد اعرابی گفت شعر
غَذِیْتَ بَدَرَهَا وَ نَشَأْتَ فِینَا * فَمَا أَنْبَاکَ أَنْ
أَبَاکَ ذِئْبٌ * و کرل با مادهٔ سل و مادهٔ کرل
با سل نر احیاناً سفاد کنند بچه که از ایشان حاصل
شود دیسم خوانند کریم الطرفین باشد و صفت ابوین
درو موجود

رخ در جامع الحکایات و تصانیف ابو ریحان آمده
که در حدود هندوستان میباشد و آنرا چون کوزن دو
شاخ بود و بر پشت او چهار کویان و بر اکثر حیوانات

آدمی را بیند باز پس رود الا کرل فرا پیش آید اگر
اول چشم آدمی بر کرل افتد فیروزی آدمی را بود و اگر
چشم کرل پیشتر بر آدمی افتد ظفر کرل را بود و کرل
کوسفند را وقت سحر برد جهت آنکه در آنوقت
سک در خواب بود بدنندان قفای کوسفند بگیرد و بدم
میراند تا از کله دور کند پس بدرّ و کرل را در هر
سال یک نوبت هیجان شهوت باشد و ماده اش نر را
سخت تر از سک در خود گیرد چنانکه اگر دران حال
هر دو را بکشند از هم جدا نشوند خواصش سرش
را چون از برج کبوترخانه درآویزند کربه و دلق و
هیچ حیوان مؤذی کبوترانرا آسیب نرساند و اگر
در جای کوسفندان دفن کنند همه رنجور شوند بلکه
بمیرند رمادش بر دندان متالم نهند شفا یابد چشمش بر
کردن اسب بندند بسیار دود چشم راستش با خود
داشتن در شب ترس از دل برد و چشم چپش بیخوابی
آرد زهره اش دانکی با جوی مشک دفع صرع کند
و اگر زن بخود بر گیرد آبستن شود و اگر اکتحال
کند منع نزول ماء العین کند و غشاه چشم پال

است جانوری بسیار عدو ست در سیستان و بلغار
 میباشد خورش چون صاحب خناق بخورد در حال
 بکشداید کوشتش با قنطوریون پخته صاحب قولنج را
 شفا دهد رماد کعبش با شحمش آمیخته دق زایل کرداند
دب خرس را ترکان آیو و مغولان اوتکه کویند
 جانوری انز و اطلس است با کاو و پلنگ دشمنی دارد
 بچه اش را عرب دیسم خوانند چون بچه آرد اعضااش
 درم رفته باشد مادرش آنرا چندان بلیسد که اعضااش
 پیدا شود و از بیم مورچه هر لحظه بکوشه برد چشم
 خرس در کتان پاره بسته بصاحب تب ربع بندند شفا
 دهد زهره اش با فلفل حل کرده بر داء الثعلب طلا کنند
 موی رویاند و دندان کرم خورده و تاریکی چشم و صرع
 را شفا دهد شحمش با فندق کوفته داء الثعلب را موی
 رویاند و تشنج ببرد و برص زایل کند خورش با قصب
 الذریره خلط کرده بر هر عضو مالند موی بر نیاید

ذئب کرل را بعضی عرب سرحان و ترکان قورت
 و مغولان حینه خوانند جانوری شریر و شوخ چشم
 و حسود است و ماده اش از نر بدتر همه جانوری چون

حارّه و دملها را مفید است پیه چشمش با روغن کل در
روی مالند مهیب نماید و فالج و استرخا را مفید است
خونش علت سرطان را زایل کند بر پوستش خفتن
تب ربع و بواسیر مندفع شود و آنرا چون بر طبل بندند
آوازش اسبان مخالفانرا بر ماند

ببر معروفست ترکان آنرا یولبارس خوانند با شیر
و پلنگ عداوت دارد و بر هر دو غالب بود چون رنجور
شود سکی را بخورد صحت یابد در پیش گیاه فنجنگشت
زاید و بهر سه شبانروز یکبار بچه را شیر دهد خواصش
زهره اش با آب بزنند و بر سر صاحب سرسام طلا کنند
شفا دهد و اگر زن با خود دارد بار نکیرد و اگر حامله
بود بچه بیفکند که عیش بر خود بندند از بسیار رفتن
خسته نشوند اگر خود بیست فرسنگ روند بر پوستش
خفتن و نشستن حب القرع ببرد دود پوستش هوام را
بکریزاند الا مورچه پیه اش فالج را بهترین دواست
حریش در عجایب المخلوقات گوید جانوریست چند
بزغاله و پر قوتست و یک شاخ دارد در پیش سر مانند
کر کردن و جوهری در صحاح میکوید این دابه کر کردن

مثل الاسد پر قوت تر و مهیب تر و صاحب شوکت
 تر سباع است هر چند شوکت بپریش از شیر است
 اما بعضی بپرا از یکنوع شیر کفته اند شیر چون
 صید کند دلش و بعضی از دیگر اعضا بخورد و باقی
 بگذارد و با سر نیم خورده خود نرود و زن ظامت را
 آسیب نرساند و هر جانوری که با او بتواضع در آید
 قصدش نکند و آسیب نرساند و بر ماده غیور باشد
 و این صفات پادشاهان است و بدین اسباب شیر را
 پادشاه سباع خوانده اند با آن شوکت پیوسته گرفتار
 تب باشد و از دیگر امراض بخوردن بوزینه خلاص
 شود شیر از خروس سفید و طاوس و آتش هراسان
 بود و دشمن فیل است و از بیم مورچه در نمک زار
 گریزد چه اگر مورچه در میان پنجه اش رود ازان
 خلاص نتواند شد و هلال گردد در مجمل التواریخ آمده
 شیر را در روم توالت نمیباشد خواصش دماغش ارتعاش
 بنشانند زهره اش آدمی را شجاع و جسور گرداند و
 صرع و داء الثعلب زایل کند و با کتحال خون از چشم
 ببرد و بطلا خنازیر را دفع کند شحمش بواسیر و اورام

که شاخهایش در میان درختها بماند و خلاص نتواند کرد
تا مردم بدان رسند و آنرا صید کنند کوششش در
شراب پخته بچکان را زیرکی آورد و بلاهت ببرد پوستش
نهالی سازند بواسیر را دفع کند کعبش بر پای بندند از
بسیاری رفتن مانده نشود

وجه سیّم

در ذکر صباع ضاری

اگرچه اکنون اکثر بنی آدم برین صفت
موصوفند و صفت سیرت ناپسندیده ایشان زیادت
از آنکه زبان و بیان از کماهی آن نقصی تواند نمود امّا
چون در شکل درین زمره نیستند بلکه این حیوانات
چنانچه هستند خود را مینمایند بمراتب بر ایشان شرف
دارند ذکر ایشان نا کردن اولیتر است ازین حیوانات
بیست صنف بترتیب حروف یاد کنم

اسد شیر را عرب ضرغام گویند و غضنفر و

قسورة و لیث و هزبر و ترکان ارسلان خوانند و عرب
بچه اش را شبل گویند حریری گوید الشبل فی المخبر

تریاق است مغزش افلاج را مفید است دود سروش
 هوام را بکریزاند و درد دندان بنشانند رماد سروش
 با روغن ضم کرده طلا کنند شقاق را زایل گرداند
 خونس خاصیت تریاق دارد در دلش استخوانی است
 چون بر خود بندند صداع بنشانند و قولنج و آب بسته
 بکشاید دود پوستش موش را بکریزاند کعبش بر
 بازو بندند از نیش حشرات امان بود قضیبش خورد
 کرده بشربت دفع زهر قاتل کند

وبر حیوانی بیشه ایست و ما کول اللحم است و
 احیاناً در مساکن نیز باشد از کربه کوچکتز است
 پوستش پوشش است

وشق معروفست و از کربه بزرگتر بود ما کول
 اللحم است و پوستش پوشش بتنعّم است و دیگر
 پوستینها تا وجود آدمی آنرا کرم نکند کرمارا با وجود
 ندهد الا و شق که در پوشیدن و کرما دادن یکی بود
یامور در عجایب المخلوقات گوید جانوری شاخ
 دارست مثل کاو در بیشهها بود چون آب خورد درو
 نشاطی پیدا شود در بیشه گردد و مستی کند و باشد

بچشم کر کردن فرو رود و آنرا کور کرداند و هر دو
 بمیرند خورش کر کردن گیاه است خواصش عقود شعبه
 سروش صاحب قولنج یا صاحب طلق در دست گیرد
 شفا یابد و اگر سائیده بمصروع یا متشنج یا مفلوج دهند
 مرض زایل کند و اگر آنرا بسوهان بریده براده اش
 با خال بیامیزند و آن خال بر جمعی خفتگان پاشند یک
 شبانروز خفته بمانند و اگر بر خیزند باز بیفتند و اگر
 آن سرورا با طعامی یا شرابی که درو زهر بود بر آورند
 قوت سمیت زهر باطل شود

کوشل از خر کور و خرس متولدست شکل عجب
 دارد و بهر دو مانده و از خواص هر دو درو
 نصیب است

مهة کوزن ترکان نرش را سقون و ماده اش را
 مارال و عرب بچه اش را جوذر کویند هر سال شاخ
 بیفکنند و از نو برآرد یک عقد زیادت کند از پارین و
 او را با مار دشمنی است و چون دریابدش اگرچه زخم
 تیز در عقبش بود تا نخوردش نکذرد و بعد از و خرچنل
 یا خراطین بخورد تا مضرت مار درو مؤثر نشود اشکش

زبان‌ش بسته شود و در چشم مردم زشت نماید پوستش
بغربال سازند هر تخم بدان پیخته زرع کنند از آفات
ایمن بود

قنفذ خارپشت ماکول اللحم است و دشمن مار
دم مار بکیرد و سر در خود کشد تا مار سر بر او
میزند و مجروح میشود چون مار سست گردد خارپشت
سر بر آورد و او را بخورد خواصش مانند دل‌است
چه هر دو از یک صنفند

کرکدن معروفست بزرگتر از جاموس و کوچکتر
از فیل و شکل کاو دارد و بر سرش یک سرو است و
بر آن شبهه بمقداریک کز و در میانش آلبه صورتی
باشد ازان کمرها سازند و بقیمت سه هزار و چهار هزار
دینار فروشند کرکدن جانوری زود خشم دراز عمرست
در عجایب المخلوقات گوید تا هفتصد سال عمر مییابد و
هیجان شهوتش بعد از پنجاه سال بود چون حامله شود
سه سال آبستن باشد دشمن فیاست و فیل را با بزرگی
هیكل بسرو بردارد و جهت آنکه شعبه کثر او در
اندرون فیل زفته باشد آنرا نتواند افکند روغن فیل

شحمش بپوئیدن جذام آرد استخوانش عاجست و بقدر
 قیمتی دارد و دنداناش بهترین استخوانهاش بود و عاج
 بر کردن کودل بندند از صرع ایمن شود دود استخوانش
 ثمره درخت ترش شیرین گرداند و کرم و آفت از آن
 زمین باز دارد و پشه را از خانه بگریزند تراشیده عاج
 بر ریش و سوخته پاشند صحت یابد بر پوستش خفتن
 تشنج ببرد دود پوستش بواسیر زایل کند بولش در
 خانه بپاشند موش بگریزد دود زبلش تب و قولنج
 ببرد

قائم معروفست مغول آنرا اوتهم گویند ماکول
 اللحم است و پوستش پوشش به تنعم است و در خواص
 نزدیک بسنجاب بود

قرد کبی را فارسیان بوزینه نیز خوانند و ترکان
 بیجن گویند جانوری تیز فهم شیرین حرکات مضحک
 است و قابل تعلیمهای بسیار و در وصفات انسانی بسیار
 است خواصش چشم او با خود داشتن پدخوانی آرد و
 سائیده باکتحال سفیدی چشم ببرد و روشنی زیادت
 کند اکل گوشتش جذام ببرد خورش هر که بخورد

داد از گوشت بی استخوان و درو چنان قوتی تعبیه کرد
 که همه کاری بدان میتواند کرد در جامع الحکایات
 گوید جهت آنکه زبانش کژی دارد ناطق نمیتواند
 شد و الا از زیرکی چون آدمی گویا شدی بعد از پنج
 سال هیجان شهوتش باشد و بعد از هفت سالگی بچه
 آورد بچه اش را عرب دغفل خوانند در ملک ایران
 او را تولد نمیباشد و کثرت عددش در ملک قندهار
 و بلندترین اخیال در اغباب باشد و فیل را با شیر دشمنی
 است و مار دشمن بچه فیل است و فیل چون رنجور
 شود مار خورد صحت یابد عمرش بسیدصد و چهارصد
 سال میرسد هرگز برپهلو نخسپد زیرا که چون مفاصل
 ندارد اگر بر پهلو خسپد بر نتواند خاست هلال شود
 و بدین سبب ایستاده خواب کند و بلندی اخیال
 زیاده از ده گز میباشد و بر پشتش زیاده از بیست
 آدمی تواند نشست و یک فیل را با مردان که بر پشتش
 باشند با هزار سوار نهاده اند خواصش چرخ کوشش
 در شربت بخورد هر که دهند تا یک هفته در خواب
 نرود زهره اش سه روز بر برص طلا کنند زایل شود

فرا خر کور را ترکان قولان خوانند
 بهم سخت مانده باشند چنانکه از هم باز نتوان شناخت
 کویند خر کور ماده از سختی زائیدن خایه نر بدندان
 بر کند تا دیگر او را آبستن نتوان کرد مغزش با زیق
 یار کرده بهق ببرد زهره اش بول الفراش را مفید است
 کوشتش با کلاب بر امراض نقرس و کلف بندند
 صحت دهد سمش جنون و صرع زایل کند و چون
 بسوزانند رمادش روشنی چشم دهد و رعاف باز دارد
 خر کور را عمر دراز بود کویند بهزار سال میکشد
 در افواه باشد که درین سالها خر کور بداغ بهرام کور
 دیده اند

فیل مشهور است و ما کول اللحم پوستش پوشش
 سفید و نرم بود و فیل در خواص مانند روباه است
فیل مشهور است بعضی مغول آنرا جاهون و
 بعضی لعان خوانند از بسیاری حیوانات بزرگتر است
 و زیر کتر و باوجود ضخامت جثه و آنکه مفاصل جز
 کتف ندارد سبک حرکت است و چون آنرا بالا سخت
 دراز و کردن عظیم کوتاه است حق تعالی او را خر طومی

مشک ختنی خوبتر و نافه اش بزرگتر بود اما مشک تبّتی
 بیشتر باشد و مشک تا از آن ولایت بیرون نیارند و
 هوای ولایت بیرونی برو نزند بوی ندهد طبع مشک
 کرم و خشک است بدرجۀ سیّـم خاصیتش بول بسته
 بکشد و قوت دل و دماغ دهد و تنشیف رطوبات
 کند و بیاض العین ببرد و دفع خفقان کند و در پیش
 زهرها تریال شود اما رنگ رخ زرد کند و بخار دهن بدید
 آرد و مضرت مشک بکافور زایل شود و نوعی دیگر از
 آهورا اشقاق خوانند در عجم کمتر بود شاخش بزرگ
 بود و سوراخ بینی تنگ در دویدن از غلبۀ او باد بینی
 از تنگ باز ماند و تمامت اصناف آهورا با کبک دوستی بود
ظربان مرزنگل را ترکان مدق و کوسان خوانند
 جانوری کثیر الفتاست و بویش سخت زشت بود اگر
 شیران بویش شنوند سخت رم خورند و پراکنده کردند
 و اگر در جامه فسا دهد تا پاره شدن از بوی زشت
 نرود و او را با سوسمار دشمنی تمام بود

فارة موش را ترکان سیدچان و مغولان ثولقونا

خوانند جانوری شریر و محیل و دزد است و آنرا در

ضیون کربۀ دشتی جانوری بسیار دشمن است در شب نیارد خفت و اگر بخسپد دیگر حیوانات او را بکشند مغزش وجع کلی و عسر البول را مفید است دود مغزش نطفه از رحم بیرون آرد

ظبی آهو را ترکان کیل و مغولان جیزن و سفیدش را عرب ریم و بچه اش را غزال و خشف و رشا و شادن خوانند بهمه ادیان و مذاهب ما کول اللحم است و کوشتش سرد است بدرجۀ اوّل و خشک بدوم و گوشت آهو بره معتدل بود و آهو گیاه شور و تلخ مانند حنظل و امثال آن دوست دارد و بر تشنکی صابر است خواصش دود سروش هوام را بکریزاند زبانش بخورد زن سلیطه دهند خاموش شود آهوی مشک هم بر شکل دیگر آهوهاست اما از خایه زیرین پوستی بقدر بدستی آویخته بود مانند خرطوم فیل و خورش او سنبل و گیاههای خوشبوست لاجرم خونی که در نافه اش جمع میشود مشک میباشد و مشک غزال بهتر از آهوی بززل بود و هر سال آن خون چون در نافۀ آهو جمع و سخت شود با پوست نافه بیفتد مردم در چراگاه آهو بیابند و

نظر بر اندام دیگر آمده باشد پس بر چشم آید این خاصیت مؤثر نشود و آنجا که صناجه بود بدین سبب هیچ جانور را قرار و ماوی نبود و چون صناجه بمیرد مدت‌ها حیوانات آن حدود را ازو خورش مهیّا باشد ضَبّ سوسمار جانوری زیر کست و آنرا در جذب

منفعت و دفع مضرت حیله‌است بفتوی ما کول اللحم است امّا در مصابیح آمده که ان النبیّ صلی الله علیه و سلّم نهی عن اکل لحم الضبّ اگر از میان پای مرد بیرون رود قوّت باه بنشانند چنانکه در آن روز نعوّظ میسر نشود هر که دلش بخورد اندوه و خفقان ازو ببرد و اگر سپرزش بخورد از درد سپرز ایمن باشد خورش با آرد جو بر بهق مالند زایل شود و روشنی چشم بیفزاید و قوت بدن و باه دهد و دفع تشنج و تشنکی کند کعبش از روی اسب درآویزند هیچ اسب بدو نرسد پوستش در دستۀ شمشیر پوشند شجاعت فزاید و اگر ازان ظرف غسل سازند آن غسل قوت نعوّظ دهد زبلش برص و کلف و بیاض العین ببرد و منع نزول آب چشم کند

سناد بر شکل فیل است امّا از فیل کوچکتر است و از کاو بزرگتر زبانی سخت خشن دارد و چون بچه ازو جدا شود بکریزد از بیم آنکه اگر مادرش بر عادت حیوانات او را بزبان بمالد تنش مجروح شود

سنجاب معروفست و مانند موش مغولان آنرا کرمون خوانند ماکول اللحم است و پوستش پوشش بتنعّم اکل کوشتش جنون زایل کند و امراض سودائی ببرد

سنور الزباد مانند کربه خلیج اهلی است اندکی درازتر در اطراف سینه او عرقی حاصل شود آنرا بر چوبی مانند زباد بود و در میان منافذ بول و غایطش منفذی دیگر است ازو هم زباد میدهد بمرتبّه فروتر ازان عرق بود و از همه اندام کربه زباد بوی خوش آید طبع زباد کرم است بدرجه سیّم و در تری و خشکی معتدل بدیار مشرق بیشتر است

صنّاجه معروفست و بزرگ جثه ترین حیوانات برّی نظرش بر چشم هر جانور که افتد بمیرد و همچنین نظر هر جانور که بر چشم آن آید بمیرد امّا اگر بیشتر

حالت آن گیاه ازو بستانند با خود داشتن مهر افزاید و هر عضو که آدمی را درد کند مثل آن عضو کشف برو نهند صحت یابد زهره اش صرع و خناق را مفید است پایش بر صاحب نفرس بندند درد بنشانند راست بر راست و چپ بر چپ بیضه اش سعال بچکان را مفید است خورش چون چند نوبت بر موضع موی رستن مالند دیگر منبت نشود و اثرش در زمان مؤثر است زهره اش با عسل خلط کرده اکتهال کنند از نزول آب امان دهد و چشم روشن گرداند

سمندر معروفست و مانند موش اکثر در میان آتش بود و گوشت و پوست و موی او را از آتش ضرر نبود سبحان من لا یعرف دقائق حکمته و لطایف صنعته الا هو ملول از پوست او لباس سازند و چون خشن شود در آتش افکنند تا پال شود زهره اش صاحب جذام بخورد صحت یابد خورش بر قضیب طلا کنند قوت باده دهد سمور معروفست بترکی کیش خوانند و مغولان بلغان کویند پوستش پوشش است و بقیعت ترین موئینها اکل گوشتش مباح است و در خواص بدلق نزدیک است

اند و آنرا جهت خوشی شکل صید کنند و بتحفه
بزرگان برند

زرد بر معروفست و ما کول اللحم و پوستش پوشش
است و در خواص بدلق نردیکست

سقنقور از نهنگ متولد است چون از بیضه بیرون
آید اگر مایل آب شود نهنگ باشد و اگر مایل ریل
شود سقنقور باشد بسوسمار مانده است طبعش گرم
است بدرجه دوّم و تر باوّل قوت باه و سات را مفید
است و اگر آنرا در بهار صید کرده باشند هیچان بقوت تر
از آن دهد که در دیگر اوقات و اگر فربه بود همچنین
بقوت تر باشد و جای شکم و پایش بهتر از دیگر اعضا
بود کودکی که در خواب ترسد جزوی از اجزای سقنقور
برو بندند ترسش زایل شود

سلاحفات سنک پشت را فرس کشف و باخه و
ترکان قاور جاللیق و باقه خوانند ممنوع الاکل است
هم بر خشکی و هم در تری باشد و در خواص هر دو
یکی اند چون با ماده جفت گردد گیاهی در دهان
گیرد و مایل ماده شود آنرا مهر گیاه خوانند اگر دران

آمیخته داء الثعلب را مفید است خصیه اش با
عسل خلط کرده بخورند قوت باه دهد دود زبانش تب
ربع و ناصور ببرد

دلق معروفست بمذهب امام شافعی رضی الله
عنه ما کول اللحم است دشمن اردهاست کویند اردها
از آوازش هلال شود چشم راستش صاحب تب ربع
با خود دارد تب زایل شود و اگر چشم چپ دارد
معاودت نماید خورش در بینی مصروع چکانند اگر
خود نیمدانک بود شفا دهد دود مویش کبوتر و مار
و کر دم را بگریزاند پوستش پوشش است بران خفتن
دفع بواسیر کند خایه اش در خانه بسوزانند موش
بگریزاند

رودل را ترکان پُرسُق خوانند هر چند او را بزنند
فربه تر شود

زرافه معروفست و ما کول اللحم زیرا از شتر و
کاو کوهی متولد شود گردنش بیشتر ماند و پوستش
بپلنک و دستها و پایها بکاو و دستهایش از پایهایش
درازتر بود در کتب حکما از نفع آن چیزی نگفته

کرده بیرون آرد ز بلش در بن درخت سیب زنند ثمره
 سرخ و بسیار دهد و اگر زن در صوفی بخود برگیرد
 زحمت نفاس ازو ببرد خونسش بخوردن دفع صرع کند
دلدل شنکر را ترکان کرپی و مغولان جاریه خوانند
 ما کول اللحم است و مانند خار پشت امّا بجشه از خار
 پشت بزرگترست چون دشمن بدو رسد ازان خارها که
 بر پشتش بود بعضی مانند تیر بدشمن اندازد و دشمن از
 خود باز دارد چشم چپش در روغن زیت جوشانیده در
 کوش چکانند طروش ببرد زهره اش بر موضع موی
 بر آمدن مانند موی بر نیاید و اگر با کبریت ضم کرده
 بر بهق طلا کنند زایل گرداند سپرزش بریان کرده
 صاحب طحال بخورد شفا یابد کلیه اش حل کرده و
 سوده قدریک درم با آب نخود سیاه صاحب عُسر البول
 بخورد آبش بکشد شاید خونسش بر زخم سل عقور
 کزیده طلا کنند درد بنشانند و از مرل ایمن
 گرداند کوشش دفع امراض داء الفیل و جذام
 و برص و سل و تشنج و دیگر بادهای کند و بول
 الفراش را مفید است رماد پوستش با زفت

خنزیر خول را ترکان طنقوز و مغولان قافا خوانند
 جانوری بی حمیت است و از بی غیرتی با مادر سفاد کند و
 بحضور هم بر یک ماده چند نر شهوت رانند بنصّ
 تنزیل اکلاش حرام است و او زاینده ترین حیوانات
 است یک دفعه باشد که بیست بچه آرد اهل فرس
 ماده اش را خول و نرش را کراز خوانند و عرب
 بچه اش را خنّوص خواند بر خوردن مار حریص بود
 مانند کاو کوهی چون رنجور شود خرچنگ خورد
 شفا یابد در عجایب المخلوقات آمده که اگر خول
 بسفاد بر پشت خر رود و خر بول افکند خول در
 حال بمیرد فیل از خول کریزانست خاصیتش زهره
 اش بواسیر را مفید است شحمش بر موضع تشنج
 مانند شفا دهد و بر خنازیر و دمل طلا کنند صحت
 بخشد و اگر در صره بندند و در میان برنج زار بنهند
 خول بدان برنج زار آسیب نرساند رماد استخوانش
 ناصور ببرد پوستش پشه را بکریزاند و بران خفتن
 بول الفراش را صحت دهد رماد کعبش چون سفید باشد
 قولنج ببرد و چون با شراب خورند سنک مثانه خورد

پوستش پوشش فرومایکان است خاصیتش سرش اگر
 در برج کبوتر افکنند همه کبوتران بگریزند زهره
 اش دفع نزول ماء العین کند کوشتش جذام و فالج و
 لقوه را مفید است شحمش تقرس ببرد و اگر درچوب
 انار مالند و در خانه پیاویزند یک همه بران جمع شوند
 کلیه اش دفع خنازیر کند خصیه اش بر کردن کودل
 بندند دنداناش با سانی براید قضییش بر سر بندند
 صداع بنشانند خونس موی نیکو بر آورد دمش با خود
 داشتن حيله بر حاملش میسر نشود

جلکا بمارماهی ماند در میان ریب بود بامداد و
 شبانگاه بیرون آید و بطلب رزق دود کوشتش کرم
 و ترست و زنان را نیک فربه کند

ختو ازان سرو مطلوب است در تنسوق نامه
 گوید بعضی گفته اند شاخ ختو سرو ماریست و
 بعضی گفته سرو جانوریست مثل کاو زرد رنگ بود
 و قیمتی تمام دارد و جوانش بهتر از پیر خاصیتش زهر
 بر حاملش کار نکند و چون زهر دران مجلس حاضر
 شود حاملش بعرق مُحِسّ گردد

و سوده اکتحال کنند روشنی چشم دهد شحمش
 کرّدم و زنبور کزیده را مفید است قضیب و خایه اش
 سحق کرده قوت باه دهد پوستش سفره سازند مار و
 موش پیرامنش نکردد بزکوهی را با مار دوستی بود و
 سرو بزکوهی و دم مار سوخته رمادش برکف پای
 مالند از بسیار رفتن الم نیابد

پرطاس مشهور است و مانند روباه پوستش پوشش
 است و سرخ فام بود اکل گوشتش بمذهب امام
 شافعی رضی الله عنه مباح است و هر پوستین که اکل
 گوشتش مباح نبود پوشیدنش جایز نباشد و پرطاس
 در خواص مانند روباه است

پیش مشک جانوریست مانند موش گوشتش با زهر
 مقاومت کند و بران غالب شود چه پیش از زهر خورد
 و چه بعد از زهر

ثعلب روباه را ترکان تیلکو خوانند و مغولان
 هنکن و بچه اش را عرب نوفل کویند بمذهب امام
 شافعی رضی الله عنه ما کول اللحم است و بمذهب امام
 ابوحنیفه حرام جانوری محیل بسیار دان پر پوست و

جماع یابد آبستن شود دنداناش بر دندان متالم نهند درد
 بنشانند زهره اش چون بخورند خواب آرد و تا سرکه
 بخوردش ندهند ازان حال باز نیاید سپرزش با نبات سرفه
 زایل کند خونس اکر زن بخورد هرگز آبستن نشود و
 اکر برکلف و بهق طلا کنند شفا دهد کوشتش قولنج
 و مفاصل و تقرس ببرد رماد استخوانش بموم خلط
 کرده بر موضع تشنج بندند باصلاح آرد کعبش با خود
 داشتن دفع چشم بد کند دود مویش درد شش بنشانند
 زبانش در شراب بخورد هرکه دهند کثرت قی آرد

ایل بزکوهی ترکان نرش را تکه و مغولان اقونا و
 عرب و عل گوید بهمه ادیان و مذاهب ما کول اللحم
 است و بزکوهی مانند کاه کوهی هر سال سرو
 بیفکند و دشمن مارو خرچنگ باشد خواصش از براده
 سروش مثقالی با آب شکر بناشتا مصروع بخورد شفا
 یابد و سحق کرده بر برص و بهق مالند زایل کند
 دودش مارو کیردم و سوام را بکریزاند و علت
 بواسیر را فایده کند زهره اش غشاوه چشم پال کند و
 خاصیت تریال دارد در همه زهرها خکرش بریان کرده

موش را بمدّ نفس از سوراخ برآورد و بخورد و نهنگ را اکثر اوقات از المی که در دهان دارد دهنش کشوده بود تا هوا آن الم باصلاح آورد و مرغان کرمان که در دهنش افتاده بود بیرون برند راسو نیز در دهنش رود و بشکمش فرو شود و رودکانش بخورد و او را هلال گرداند خواصش دماغش اکتحال کند تاریکی چشم ببرد کوشتش بر مفاصل بندند درد بنشانند شحمش درد دندان کم کند و گوشت بن دندانرا قوّت دهد کعبش اگر زن با خود دارد آبستن نشود خونسش بر خنازیر طلا کنند شفا دهد

ارنب خرگوش را ترکان طاوشقان و مغولان تاولای خوانند بمذهب امام شافعی رضی الله عنه اکلتش مباح است و ببعضی مذاهب مکروه طبع کوشتش کرم و خشکست بدرجۀ اوّل یکسال ماده و یکسال نر بود و او را مانند زنان حیض بود و چون بخسپد چشمش باز باشد و چون رنجور شود نی تر بخورد شفا یابد خواصش سرش سوزانیده رمادش در بن دندان سیاه و زرد مالند سفید شود دماغش چون زن بخورد یا بخود برگیرد و

ملط در جامع الحکایات آمده که در ولایت زنبل
جانوریست بشکل کاه نزدیک امّا سم شکافته نیست و
سفیدست از پوستش سپر سازند هیچ بران مؤثر نشود
و کوشتش در خوش طعمی از دیگر لحوم لذیذترست
و در خواص بگوشت کوسفند نزدیک و مانند است

وجه دوم

در ذکر حیوانات وحشی از ایشان چهل صنف را
بترتیب حروف یاد کنم

ابن آوی شغال را ترکان چغال خوانند ممنوع
الا کلت جانوری محیل و مفسد رز و باغ خواصش زبانش
در خانه بیاویزند درو خصومت افتد زهره اش نیم درهم
در آب حل کرده سه روز متواتر بخورند درد سپرز
سپری شود شحمش صرع و جنون زایل گرداند جگرش
یکه شقال صرع ببرد مغز استخوانش با بورق خلط کرده
بر برص طلا کنند رنکش باقرار اوّل برد

ابن عرص راسورا بعضی عرب ام حنین خوانند
ما کول اللحم است و دشمن مار و موش و نهنگ مار و

موش ازان خانه بکریزد عرقش در زهار بچه مالند موی
بر نیاورد و بر بواسیر مالند دفع کند دود زبلش عسر
الولادة را زود خلاص دهد آب زبلش رعاف بنشانند
خونش در گوش چکانند درد ببرد

معز بز را ترکان کچی و مغولان ایمان خوانند عرب
بز نر را تیس و بزغاله را جدی خوانند در اکل حکم
کوسفند دارد و بز جانور احق است ازین سبب پیش
رو کله باشد کوشتش کرم و خشکست بدرجهٔ اوّل
خواصش سرو بز سفید کوفته در خرقه در زیر خفته
نهند تا بر ندارند بیدار نشود زهره اش با زهره کاو
آمیخته بفتیله در گوش نهند طنین ببرد جگرش بر آتش
نهند آبی که ازو چکد اکتحال کنند دفع غشا کند جگر
آنها اکر زن بخود گیرد آرزوی مرد ازو برود کوشتش
فراموشی آرد و سودا انکیزد کعبش سوده با سکنجبین
خلط کنند درد سپرز ببرد و قوت باه آرد شیر بز با شکر
رنگ رخ خوب کند خصوص زنانرا پشکاش در زیر سر
کودل کرینده نهند کریه ازو برود و اگر برخنازیر طلا کنند
صحت دهد و اگر زن حایض بخود برگیرد خون باز دارد

گویند اکل کوشتش بمذهب امام شافعی رضی الله عنه
 مباح است و بدیگر مذاهب مکروه و کرم و خشک
 است بدرجه دوم و اسب خوش صورت ترین و خوش
 رنگ تر و تیز روتر و پیش روتر حیوانات بود و بهمه
 رنگی میباشد و با حسن صورت اخلاق نیکو دارد
 چون فرمان برداری و زیرکی و احتمال مجاهدت و
 مصابرت بران و حق تعالی بدانچه آنرا مرکوب
 آدمی گردانیده منّت نهاده قوله تعالی وَالْخَيْلَ وَالْبِغَالَ
 وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَقوله تعالی وَأَعِدُّوا لَهُمْ مَا
 اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ
 عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَرَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ
 فرمود الخیر معنقود بنواصی الخیل الی یوم قیامة در
 مجمل التواریخ آمده که اسب را در هندوستان تولد نیست
 و در تاریخ فنا کتی آمده که کثرت عددش در ترک و
 زیادتی قیمتش در عرب باشد و بدین سبب عرب نسب
 آنرا اعتبار کنند خواصش دندان اسب بر کودل
 بندند دنداناش بی الم و زود برآید مویش بر در خانه
 آویزند پشه دران خانه نرود سمش در خانه دفن کنند

دنبه دار لذیذتر است و کوسفند را از کرل همان هراس
 است که خر را از شیر خواص کوسفند سرو کبش با
 زهره اش بعسل خلط کرده نزول ماء العین باز دارد و
 ازالت بیاض العین کند پشمش زن بر خود گیرد حامله
 نشود گوشت او را فواید بسیار است و صالح ترین
 اغذیه بویژه یکساله و خصی باشد طبع گوشت کوسفند
 کرم است بدرجه دوّم و تر باوّل و گوشت کبش
 و میش از مضرت خالی نیست شیر کوسفند در اکثر
 اوقات مفید است و ماست و دوغ و پنیر و لور و کشک
 و هرچه از آن سازند هریک بچند خاصیت موسوم
 و شرح همه تطویل دارد

فرس اسب را بعربی خیل و کراع و بترکی آت
 و بمغولی موری خوانند نرش را بعربی حنصا و بترکی
 ایغر و بمغولی احرعه و مادیانش را بعربی رمکه و
 بترکی قسراق و بمغولی کؤن و کره اش را بعربی مهره
 و بترکی قولون و بمغولی اوتغان و خصی را بترکی اختا
 و بفارسی مشهور است و کاهل را ترکان ناشقه و رهوار
 را یورقه و دونده را قوردونه و سکسک را قاترال

را عرب جذع خوانند بهمه ادیان و مذاهب اکلش مباح و مفیدست و آن جانور سلیم پر برکت است و رسول صلی الله علیه و سلم در برکتش فرموده الغنم غنیمة و آن در هر سال یکبار زاید و یک بچه آورد و احیاناً دو بچه و تا سال بیش نزاید و مردم ازان بی قیاس و شمار خورند و روی زمین ازان پر بود بخلاف دیگر حیوانات ضاری که در هر سال چند نوبت زایند و چند بچه آرند و مردم ازیشان هیچ نخورند و عددشان اندک بود فسیحان من اقتضت حکمته بقلة عدد الضر و کثرة النافع لطفاً و شفقة بعباده انه علی ما یشاء قدیر و سبب مال حرام و حلال همین صورت دارد در عجایب المخلوقات آمده که در هند نوعی کوسفند است که دنبه بر سینه اش و دو بر دوش و دو بر ران و یکی بر دم بعدادت دیگر کوسفندان میباشد و همانا که برین جایها محل دنبه نیست از فربهی گوشت سفید چنان بسیار باشد که چون دنبه نماید و در فارس کوسفند میباشد که دنبه اش بر گوشت زیاده است و درین ولایات نوعی کوسفندست که دنبه ندارد آنرا جری میخوانند گوشت او از کوسفندان

سنور کربه را بعضی عرب هر و ترکان جتک و مغولان ملغون خوانند جانوری طامع و الوان است و اکلش حرام و قتلش ممنوع بوقت غضب چنان درخشم رود که از خود خبردار نبود و بدین سبب ملاحده فدائی را بکوشت کربه پرورش دادندی تا بر خصم پیروز شدی و کربه دشمن موش است و فیل از کربه هراسان بود در مجمل التواریخ آمده که کربه را بچین تولد نیست زهره اش اکتحال کنند در شب تیز بین شوند و نیم درهم ازان با روغن زیت خلط کرده صاحب لقوه را مفید بود و با زیره و نمک کوفته جراحات کهنه را شفا دهد سپرز کربه سیاه برزن مستحاضه بندند خون باز دارد و تا نکشایند حیضش نیاید کوشتش پخته بر نقرس ضماد کنند الم ساکن کرداند و اگر بخورند جادوی بر آکلش مؤثر نباشد خونسش بر جذام طلا کنند زایل شود کوشتش خشک کرده و سائیده بر جراحات خار و پیدکان نهند بیرون آرد

غنم کوسفند را ترکان قویون خوانند و میش را عرب ضان و نعجه و بره اش را حمل و کوسفند یکساله

وهیچ جانور دیگر را این عادت نیست و بنادر بر مادر
روند طبع خر در غایت سردی است و اکلش حرام
خواصش کرّدم کزیده چون باشکونه برو سوار شود
و خر روان گردد الم تسکین یابد مغزش با روغن زیت
آمیخته موی دراز کند دندانش در زیر بالین نهند خواب
آرد جگرش تب ربع و صرع زایل کند و بناشتا بهتر
نود سپرزش شیر افزاید سمش صرع و برص ببرد و چون
با زیت پیامیزند خنازیر و مفاصل و ناصور ببرد اکل
کوشتش دفع زهر و جذام کند پیه اش کداخته جراحات
و قروح باصلاح آورد آب سرکین تازه اش دربینی
چکانند رعاف بنشانند بولش بر کشتی مالند ماهیان بران
جمع شوند خونش بواسیر ببرد و کودک بدخوی را
خوشخوی گرداند شیرش بغرغره کردن درد دندان
بنشانند و بخوردن سرفه کهن ببرد موی دمش در میان
شراب افکنند عربده آرد خررا از شیر هراسی است
که چون شیر را بیند برجای ایستد تا شیر برسد و آنرا
بخورد و در قفای بعضی خران مهره می باشد و ذکرش
در احجار آمده

کرده قوت باه و نعوظ افزاید خورش درپیش جمعی
 بسوزانند خصومت درمیان ایشان افتد سرو کاو سیاه با
 آرد جو ضم کرده بر بواسیر و نواصیر و خنازیر طلا کنند
 شفا دهد بولش با بول آدمی آمیخته دست و پای بدان
 شویند تب ربع کهن ببرد دود سرکین خشک او عسر
 الولادة را خلاص دهد و سرکینش بر مستسقی مالند
 شفا دهد

جاموس کاومیش را مغولان او خوانند جانوری
 قوی هیکل پر قوتست و آنرا در دماغ کرمی بود که
 پیوسته او را معذب دارد و بدین سبب خواب کم کند با
 شیر و نهنگ دشمنی دارد و اغلب برهر دو غالب شود اما
 زبون پشه باشد بهمه مذاهب ماکول اللحم است اما
 گوشت او از مضرت خالی نیست خاصیتش کرم دماغ
 او بیخوابی آرد شحمش با آب نمک یار کرده کلف و برص
 و جرب ببرد اکل گوشتش شپش درجامه افکند

حمار خررا بعضی عرب غیر و ترکان ایشک و مغولان
 ایلچکن کویند کره اش را عرب جحش خوانند جانوری
 خدر اعضاست و از غایت خری با مادر سفاد میکند

بقر کاورا ترکان سقر و مغولان هوکر خوانند
 عرب نرش را ثور و ماده اش را بقرة و بچه اش را عجل
 گویند جانوری پر قوت بسیار منفعت است و مدار
 آبادانی جهان بروسست و ما کول اللحم است امّا آنچه
 سرکین خوار بود آنرا جلاله خوانند اکلش مکروه
 بود چندانکه از آن عمل خوی باز کند رمد سروی کاو
 تب زایل کند و قوت باه بیفزاید و نعوظ سخت دهد
 و اگر در بینی دمنده رعاف باز دارد و چون با سرکه ضم
 کرده پیش از طلوع بر برص طلا کنند صحت دهد زهره
 اش بر درخت مالند کرم در ثمره نیفتد و با تخم ککج
 و تخم ترب پخته بر کلف طلا کنند ببرد و با سرکین
 موش ضم کرده بصاحب قولنج دهند در حال بکشداید
 و چون زهره کاو با عسل یدامیزند خناق ببرد کلیه اش
 بر کردن طلا کنند خنازیر ببرد کوشتش سرد و خشک
 است بدرجه اوّل و کاو نر را سردی کمتر و ماده را
 خوشکی کمتر بود و گوشت کوساله بهتر از هر دو باشد
 و همه از مضرتّ خالی نیست امراض بهق و سرطان و
 قوبا و جذام و داء الفیل آرد قضیب و خصیّه کوساله سحق

خر وحشی متولد شود نیکوتر باشد و استر مشرقی
 بهتر از دیگر بلاد بود و دراز عمر ترین حیوانات اهلی
 است از قلت جماع چنانکه کنجشک کوتاه عمر ترین
 طیور است از کثرت جماع و استر را بچه نمیباشد زیرا
 مشیمه اش قوت پرورش بچه ندارد و ممر زهش تنکست
 و خروج بچه از او متعذر است و اگر احیاناً استری
 آبستن شود در وقت زائیدن هلال گردد و نتواند زائید
 و جهت آنکه حرام بر حلال غلبه دارد و آن از حرام
 و حلال متولد است اکل آن نیز حرامست و اگرچه
 آنچه از خر کور و اسب زاید والدینش ما کول اللحم
 اند امّا این قسم از نوادر است و بر نادر حکم نبود و
 آنرا نیز حکم حرامیت است خواصش دل استر هرزن
 که بخورد آبستن نشود پنج درهم از سنب استر با روغن
 مورد آمیخته بر هر جا بمالند موی رویاند و داء الثعلب
 ببرد دود سمش و مویش و زبلش موش را بکریزاند
 بولش زن حامله بخورد بچه مرده بیفکند زنبور که در
 دبرش بود دفع بواسیر کند پوستش زن حامله بر بازو
 بندد بچه اش بزیان رود و اگر حامله نباشد بار نکیرد

عجیب خلقت بزړه هیکل کم خورش بارکش فرمانبردارست
 قال الله تعالى أَفَلَا يَنْظُرُونَ إِلَى الْآيَاتِ كَيْفَ خُلِقَتْ وَآوَرَا
 حَالِي وَذَوَقِيسْت وَشَيْخ سعدی شیرازی گوید شعر اشتر
 بشعر عرب در حالتست و طرب * کر ذوق نیست ترا
 کج طبع جانوری * بهمه مذاهب ماکول اللحم است و
 کوشتش کرم و خشک بدرجۀ اوّل و غذای سوداوی
 غلیظ دهد و شتر را زیر کیست که چون رنجور شود برل
 بلوط خورد صحت یابد و چون آنرا مار زهر زند خرچنگ
 خورد زهر مار درو مؤثر نشود جگرش دفع نزول ماء
 العین کند و روشنی بصر دهد شحمش هر جا بنهند مار
 ازو بگریزد و بواسیر را مفید بود مویش بر ران چپ
 بندند سلس البول باز دارد و شتر بر چند نوع است
 لول و یسرال و بختی و بهترین بشکل و قیمت بختی و
 ببارکشی یسرال و بتحمل تشنکی لول بود

بغل استر را ترکان قاطر و مغولان لاوسه کویند
 از اسب و خر متولد است آنچه پدرش خربود بهتر از
 آنکه مادرش خربود و درو خواص فرسی بیشتر از حماری
 است و در شکل بمادر مانده تر بود و آنچه از اسب و

در ذکر حیوانات اهلی ۵

خواهم گفت امّا مجملّا آنچه رسول صلی الله علیه و سلّم
فرموده حرّم کل ذی ناب من السّباع و کل ذی مخلب
من الطّیر تیمّن را ثبت افتاد

نوع اوّل

در ذکر حیوانات برّی و آن بر پنج وجه است
وجه اوّل

در ذکر حیوانات اهلی از ایشان ده صنف بر سبیل
حروف یاد کنم

ابل شتر را بعربی بعیر و بترکی دوه و بمغولی تمکن
خوانند نرش را عرب جمل و ماده را ناقة و جوان را بکر
و پیر را ناب و عود و دو کوهانرا فالج و شتر نیکورا
نجیب و یک ساله را ابن مخاض و دو ساله را ابن لبون و
سه ساله را حق و چهار ساله را جذع و پنجساله و شش
ساله را ثنی و هفت ساله را رباعی و هشت ساله را سدیس
و نه ساله را بازل و ده ساله را مخلف و آبستن را خلفه و
بچه اش را حوار و فصیل و بارکش را حمولة و شیر دهنده
را لقوح خوانند و بترکی نر را بقر و ماده را اینکان و
کثرت عدد آن در عرب صحرا نشین است و شتر جانوری

نمودند بهری مرکوب و برخی ماکول کشتند کما قال الله
 تبارک و تعالی اولم یروا انا خلقنا لهم ممّا عملت ایدینا انعاماً
 فهم لها مالکون وذلّلناها لهم فمنها رکوبهم ومنها یا کلّون
 و بعضی را خاصیت تعلیم داد تا اگر چه مطاوعت ذاتی
 نداشتند بسبب تعلیم مطیع شدند و آلت کشتند و چندی
 را که مخالفت کردند و از آدمی سرکشیدند آدمی را ارشادی
 فرمود که بهریک بنوعی دستبردی نمود که تمامت را از
 پای در آورد و از فواید وجود ایشان بهره مند شد و حد
 و حصر انواع حیوانات زیادت از آنکه عقل دور بین و فهم
 بیش اندیش محیط تواند شد قوله تعالی وَمَا يَعْلَمُ جُنُودَ
 رَبِّكَ إِلَّا هُوَ لیکن آنچه فهم ما بدان تواند رسید بسه
 نوع برّی و بحری و هوای یاد کنم و گفته اند هر حیوان
 که بدو پای رود مز اوجه کند و در آن غیور باشد و هر چه
 بچهار دست و پای رود دل بر زوج زیادتی نهد و هر چه
 کوشش از سر بیرون آمده باشد توالد کند و آنچه
 کوشش بیرون نیامده باشد خایه نهد و هر جانور که شاخ
 دارد دندان پیش نیمه بالاین ندارد و در حلال و حرامی
 کوشششان هر چند در نام هریک بر حسب فتوی متعاقب

مرتبۀ سیم در ذکر حیوانات

اقتضای حکمت ازلی ایجاد خلقت حیوانات جهت دفع آفات فاسده و مهلکه که از عفونات هوا حاصل شده باشد فرموده است تا موجب راحت امرجۀ انسانی که مکمل کمال تست شود چه اگر وجود حیوانی نبودی آن آفات امرجۀ انسانی را آسیبها رسانیدی و او را از عروج در کسب کمال باز داشتی حیوانات را حس و حرکت داد تا طلب غذا جهت بدل مایتحلل توانند کرد و بسبب حرکت ایشان آن عفونات و اذیات از انسان زودتر دفع شود و بعضی را دشمن بعضی کردانید تا سبب زیادتى حرکت ایشان شود و هریکرا بقدر احتیاج ایشان آلت محافظت نفس خود و جذب منفعت و دفع مضرت عدو ارزانی داشت تا سبب بقای او گردد فسیحان من اعطی کل شیء ما یفتقر الیه بلا زیاده و نقصان و چون ایشانرا جهت آلت انسان آفریده بعضی را در خلقت سلیم آفرید و آلت مضرت رسانیدن نداد تا طبعاً مطاوعت بنی آدم

كتاب

نزهة القلوب

تأليف

عالم فاضل حمد الله مستوفى قزوينى

المقالة الاولى

